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OF RELIGIOUS EDUCATION



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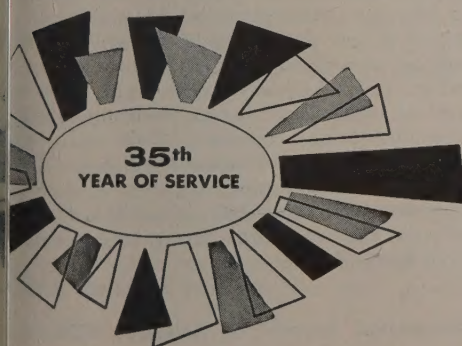
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# Editorials

.....

## 50,000,000 adults in search .

NEARLY fifty million adults, it is estimated, are taking courses of study in the United States alone. Nearly fifteen million of them are taking courses in churches, on Sunday and during the week. Leaders of Christian education are convinced that many more millions of adults would take courses in Christian education if the quality of such courses were lifted. Groups of adults are springing up in many churches, meeting at various times, in search of answers to some of the pressing questions in personal, vocational, and religious life. Eight thousand young people and adults attend, each year, one or another of four lay training centers established by the United Church of Canada, for periods of from two weeks to six months. Adults want more and more to learn throughout life. As they turn to the church, do they receive bread or a stone?

The May 1959 issue of the *Journal* is to be a special number (one of a series of 35th anniversary special issues) on "The Christian Education of Adults." This special issue is designed to help motivate churches, in the countries to which it goes, to undertake more adequate Christian education of adults and to give them practical help in the undertaking. But adult education is not limited to "adult years." It begins during childhood and continues through the years of youth. Because of this important rootage of maturity in the younger years, the special issue will give help to leaders and parents of children as well as to leaders of adults. It will contain basic and helpful material, useful for study and reference a long time, for all who are concerned about making adult years truly years of growth and fulfillment.

Virgil E. Foster

## Art before breakfast

THE RESPONSE to the special February issue of the *Journal* on "Art in Christian Education" and to the exhibit of reproductions of great Christian art arranged by the *Journal* has been most encouraging. The collection of over one hundred reproductions was gathered through the cooperation of leading galleries, publishers, and dealers. It was first exhibited at Omaha during the Annual Meeting of the Division of Christian Education, National Council of Churches, February 8 to 12. In spite of a very crowded schedule of meetings, held in widely separated hotels and churches, probably seven or eight hundred delegates visited the exhibit, many of them coming repeatedly.

There was some mental "scratching of heads" over some of the pictures in the collection. Jean Louise Smith and Imo Ruyle Foster, who were hostesses in the exhibit room, were kept busy from before breakfast until late evening answering questions. Many persons made note of reproductions which they planned to purchase for their homes or churches.

This hearty response to the exhibit and the flood of expressions of appreciation for the special issue of the *Journal* on "Art in Christian Education" seem to indicate a genuine eagerness for the kind of helpful information both have provided. The *Journal* will continue to give additional information as space permits.

Virgil E. Foster

## The mission study themes for 1959-60

GRAVE DISTURBANCES in the British protectorate of Nyasaland have now followed the serious riots in the Belgian Congo and French Congo." So declared a recent editorial, noting the current unrest which is part of the "ferment that is affecting the whole of Central Africa." The once "dark continent" is moving toward modern statehood with dizzying speed. The Gold Coast has become the autonomous state of Ghana. Nigeria and the Cameroun are being prepared for self-rule. Other territories are considering various possibilities of federation or independence.

Much of this progress is by orderly, legal arrangements. But the deep, turbulent emotions all over Africa are demonstrated in the recent terrifying Mau Mau actions in Kenya, the current riots in Leopoldville, the outbursts of violence in scattered centers all over Africa. The interdenominational mission study books on Africa for use in 1959-60 will interpret how missions have helped to create

this disturbance by proclaiming the Gospel's promise of human freedom and by contributing to the development of education for Africa's millions. But it will also interpret the reconciling role of Christians in these events so full of destiny.

Far-reaching transition is occurring on this continent too. Gone are the days of the quiet, isolated countryside. The whole nation is now dominated by a highly-mechanized, fast-moving, urbanized culture. Massive industry, space exploration, and cold war have involved town and country as well as city in our modern predicament. This year's interdenominational mission study on "The Church's Mission in Town and Country" will help Christians in both rural and urban areas realize what needs to be done to guarantee that churches in small towns and open country may survive, grow strong, and proclaim faithfully the message of God.

J. Allan Rance



HEAD A SERMON recently on the subject of "Integrity," by the Reverend Theodore Ferris of Boston. It is much to say to those of us who are concerned with Christian education today.

Ferris began by recalling the story of Moses. Here was a young man who, through no fault or choice of his own, had been adopted into Pharaoh's family and brought up in the court as an heir of great power, wealth, and privilege. Probably very few Egyptians knew that Moses was of royal blood, but he himself hid it out. Moses also learned that he was a Jew, and he saw how terribly his people were suffering.

This posed a problem for Moses: How was safe where he was. He needed to admit that he was a member of a despised race, but could continue to live a life of ease and power. If his conscience hurt a little, it would be easy to persuade himself that he could help his people more as a member of Pharaoh's household than as a poor Jew. He had not chosen his lot; it was just a "lucky break." What would he gain by giving it up?

But Moses chose to turn his back on the power and riches which might have been his and went to live among his own people. From a worldly point of view, this was foolish. Why, then, did he do it? As we read the story of the great leader of the Hebrew people, we must conclude that he did it because he was the sort of person who would not live a lie. He had the integrity which we call "integrity."

Throughout the Bible, and indeed throughout history, we meet men and women who have preferred to sacrifice their own safety or advantage, often at the cost of great suffering and even death, to compromising with dishonesty, no matter how apparently beneficial the issue. While there may have been many more who chose the easier way, we do not remember or honor them. Despite the emphasis on worldly success, in the form of wealth and influence, we remember only those who chose the hard right road instead of the easy wrong.

What has this to do with us, or with the young people whom we teach? When will any of us be called on to make such dramatic decisions? Indeed, each of us may think, "In a crisis, I too could be a hero. But my life is so ordinary, so humdrum. Nothing I do really matters."

We need to understand clearly for ourselves, and to help those whom we teach to understand, that integrity can never be a halfway measure. It's either all or none: either we have integrity, or we don't. The decisions you and

# Integrity

by Cynthia C. WEDEL

Washington, D.C.; wife of the Canon of the American Cathedral; one of the vice-presidents of the National Council of Churches

I have to make may seem utterly trivial. For example, what *real* difference can it make if I get a parking ticket fixed? Why bother to report that a clerk gave me too much change? Why not pad my expense account a little, like everyone else? Why not tell my friend a small lie, to avoid hurting him? Who will ever know or care?"

There are at least two who will know and care. I myself will know, and I will have to live with the knowledge that I am not entirely honest. From now on I'll have something to hide; and since one wrong choice often leads to another, I'll be spending much of my time and energy pretending to be a better person than I know I am.

And God will know. The Christian faith has always taught that he is the God "unto whom all hearts are open, all desires known, and from whom no secrets are hid." As we go through life, accumulating wrong choices and questionable actions, we begin to hate this kind of a God; we avoid him and rebel against him. The only way to find peace with God is to let him look into our inmost selves, to see all our shady acts and unworthy motives. The wonderful news of Christianity is that he will do this, not as a policeman trying to catch us in wrongdoing, but as a loving Father, hating our evil ways, yet loving and forgiving us.

How can the quality of integrity be taught? Chiefly, of course, by example. We who are teachers and parents need to be careful never to break promises to children—even small promises. They must learn that a

man's word is as good as his bond. We must be ready to admit our mistakes and take the consequences, not making lame excuses for ourselves. We need to be scrupulously fair in dealing with children. Even our failure to punish may sometimes be a way of teaching them to "get away with things."

Perhaps most of all, a teacher can demonstrate integrity by the thoroughness with which he prepares himself to teach. If a lesson does not go as well as it should, the teacher who is honest with himself will recognize that it might have gone better had he spent an extra hour in study and planning. His pupils, too, will know when he tries to "get by" without adequate preparation. They will respect his leadership if they sense integrity in his own attitude toward his teaching responsibility.

Only the teacher who has integrity can help others know a God who cares about every human decision and action—a God who loves and forgives, but who is also the eternal Judge of all mankind.

## Prayer

*Guide us, O God, as we try to find our way through a world of confusion. Help us to set our eyes on far-off goals, and to make no peace with compromise or conformity. Take away all pride. As we acknowledge our own weakness, help us to grow in the likeness of Him who turned his back on a bright future for a dark cross. Amen.*

## "WHO ARE THE ADULTS?"

*Richard Lentz, director of family life for the Disciples of Christ, answers this question in the May special Journal on "The Christian Education of Adults" and urges churches to coordinate the many ways adults are involved in religious activities. The May issue will be helpful to leaders of men's and women's groups as well as educational staff and board members. Reserve your extra copies now; see coupon on page 42.*



# Drama brings church history to life

by Florence PURVIS

Mrs. Scott Purvis, Director of Drama,  
First Presbyterian Church, Birmingham, Michigan

**Editorial Note:** Mrs. Purvis' interest in religious drama has led her to write original dramatizations as well as to put into shape the work done by church school students. In the summer of 1958 she attended the Drama Workshop sponsored by the Division of Christian Education of the National Council of Churches. In addition to directing local church drama, Mrs. Purvis uses costumed dolls for telling Bible stories. She has been working in the occupational therapy department at Pontiac State Hospital, where patients, after watching the Bible story acted out by dolls, are given dolls of their own to dress and keep.

**D**RAMA was new to us at First Presbyterian Church, Birmingham, Michigan, two years ago. At that time the church school was studying "The Church" in the three-year cycle of The Bible, The Church, and Jesus Christ, of the Faith and Life Curriculum. There are over 350 boys and girls in our junior high department. This was their third full year's study of the Church, and there was a noticeable falling off of interest in the subject. Dramatic presentation of important incidents and persons in church history was proposed as a way of bringing to life the printed pages of study books.

The idea was received with enthusiasm, and the Chi Cho Junior High Fellowship decided to sponsor a production. Teachers and parents also became much interested and were

eager to share in the experience. Deciding whose life and work should be included in the script, what should be said about each character and the times he represented, and how he should be represented in costume gave a focus for the study for several months.

When the cast of twenty-six, representing various characters, was chosen, those selected at once became interested in finding out more about the persons they were to portray. The leader in charge of research, in consultation with our local librarian, recommended books which the boys and girls could read. The boy who was to play Martin Luther read two books on Luther's life. Others read at least one book and did further research. Several of them reported on the lives of these great leaders during the worship period in the junior high department. Some of the scenes which had been well rehearsed (we called them "oasis" scenes) were also presented to the department. This created additional interest in the coming production.

We decided to call the dramatization *The Live Book—A History of the Christian Church from the Time of Christ until the Time of the Pilgrims' Coming to America*. Parent cooperation was enlisted in costuming, make-up, directing, and construction of properties. Some of the fathers built a large mahogany "book" six by three feet, through which the characters stepped. A local artist made an artistic manuscript-type page for the book. Other parents created beautiful costumes from unusual fabrics in brilliant colors. As the costumes were

completed, they were photographed and the pictures were put on the bulletin board.

*The Live Book* was presented at Sunday Family Night on February on the stage of our social hall, following a snack supper for all the families. The large auditorium was filled to capacity, and the free-will offering was generous.

Color slides, which could be used with a script to repeat the story many times, were taken of the characters and scenes.

This first dramatization was so well received that it was easy to introduce drama as one of the teaching methods to be used the following year. This resulted in the presentation of a play dealing with Jesus' last week on earth, called *The Joy of Easter*. The junior highs again presented this play successfully. This year the depart-

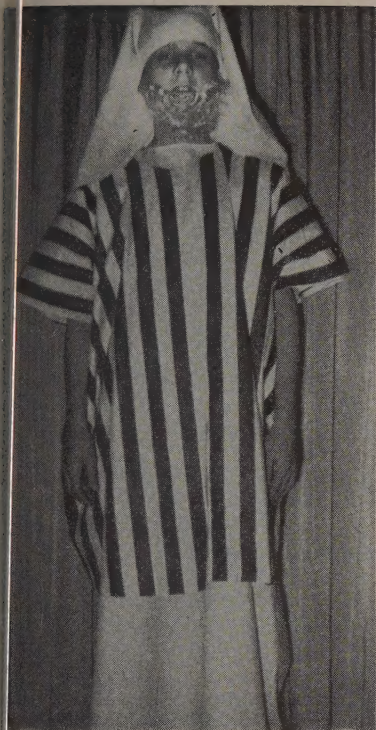


Mark writes his Gospel, based on conversations with Peter.

ment is working on a dramatic sketch explaining the Passover story. This is only a ten-minute sketch for worship service and will be informative.

Other departments have become interested in the use of drama. Our school is a very large one, with an enrollment of 1,773 boys and girls from the second to the ninth grade alone. Drama is still reaching only a small percentage of our total enrollment, but we are looking forward to bringing various types of dramatic expression to great numbers of our young people as well as to adults. We feel there is no better way to bring to life the Bible, church history, and other great subjects of our continuing study.





Above—  
Peter tells that his weakness has been  
turned to strength and that he is start-  
ing to preach the Word in Jerusalem.

Below—

Nero refuses to listen to the pleading  
of Justin and declares that he will do  
away with all the Christians in Rome.



Above—

Martin Luther tells how he has been  
excommunicated by the Church. He  
declares his faith in the Holy Bible.



Left—

Tabitha witnesses to the power Peter  
has received through Christ and tells  
how he brought her back to life.

Right—

In England, John Wycliffe states that  
the Church is not the Pope and the Car-  
dinals, but the common people. He is  
translating the Bible into English.





# The big family can be redemptive

by Randolph Crump MILLER

Professor of Christian Education on the Luther A. Weigle Fund,  
Yale University Divinity School, New Haven, Connecticut

**I**F you have six children instead of one, you have six times the blessings. Also six times the expenses. These can be measured. You buy six ice cream cones at a time. The six dimes make sixty cents in the church school offering. The children grow, and the old sedan is replaced by a station wagon so that the family may have "togetherness." This is fine until you have six teen-agers, who would like to have a car apiece. Then you are thankful if you have girls (we have five, and one boy), so that other parents' teen-agers have to provide the transportation. With six children at the dinner table, the parents have to look twice to discover if any of their own have gone out for the evening and a guest or two have dropped in.

## Big families get complicated

Six pairs of hands are useful, when they are not writing on the newly painted wall in the upper hall, for they can help with the dishes, make beds, and rake leaves. Fortunately, this kind of employment can start at a relatively early age, and a wise parent can keep the hands under some kind of control through the years. Usually this labor costs money only when something special needs to be done, such as shoveling snow (for the neighbors are willing to hire these same hands at outrageous prices, such as you would pay to their children).

Financial outlay must be strictly impartial. I remember explaining to one of my children that if I spent five dollars on what he wanted, and still desired to be fair to the others, it would cost me thirty dollars. Since I didn't have thirty dollars, he could not have the five-dollar item. This

works when they reach the stage of "It isn't fair" and can also add to thirty. Allowances go up in the same scale for all children at the same time, and the youngsters have not figured "cost-of-living" escalators into this scheme—yet.

Life gets complicated for other people when the children are in school. At one time, we placed all six of ours in a single school. The principal was somewhat overwhelmed, and after several months we started to transfer them to other schools. Now we have them in five different schools and colleges, which is more expensive but highly satisfactory. At least they don't compete with one another in the same environment. Sometimes the competition in school can be exhilarating, and sometimes it can be devastating. For parents to keep up with the children's homework is time-consuming and usually impossible, and therefore the children usually have to go it on their own.

I have referred to the station wagon—a nine-passenger one with all seats facing forward (which limits us in the choice of a nonprestige brand of automobile). This wagon is not only good for going to church, but also for driving anyone in the neighborhood almost anywhere. My wife and I were running a Miller taxi service until the oldest ones learned to drive. Then they did the taxiing, or borrowed the car and left the younger ones to ride in someone else's station wagon.

What I have said so far has to do with stewardship, cooperation, and human relations—terms that are in vogue in current Christian education. A big family is loaded with relationships. Just think of it mathematically: Mother is related to Daddy and six

others; Daddy is related to Mother and six; Number 1 is related to Mother, Daddy, and to Numbers 2 through 6. Number 2 is related to Mother, Daddy, and to Number 1 and Numbers 3 through 6.

The problem is to keep these relations fluid. It is easy for an aggressive member of the six (and most of them are that) to move into a special position, with the danger that a less aggressive child (less aggressive, or passive) may get squeezed out. If a child feels this squeeze as some kind of rejection, it may lead into a circle of rejections; and although children bounce back quickly, this may develop into a pattern.

## The big family is cohesive

There is a certain "all-for-six-and-six-for-all" quality about our youngsters. As they have become teenagers, our house has become a teenage canteen, with the children acting as host and hostesses. We like this for it means that we get to know other boys and girls along with our own. As long as my wife and I kept out of the way, except to help with the serving and with greeting people at the door, everything runs very smoothly.

It is this cohesion in a big family that we like. Perhaps because of children are fairly close together there are no tag-enders. Family meetings are family gatherings, and this is true even when there are guests. As soon as the children were old enough to sit in high chairs they were present at the dinner table, and this act became a symbol of their belonging to all the functions of the family. This was accomplished without letting them take over; they were participants in a family process. They have become capable and pleasing conversationalists, no matter what dignitaries, students, or visitors from other countries may show up at the dinner table.

Although occasionally a child gets lost in a big family, none of them suffers from "smother" love. There is simply no time for coddling; and if we try it, there are demands from the others. The children have ways of correcting and socializing each other. Criticisms don't have to come from the parents, for one of the older children will lay it on the line to the younger, and the cohesion of the family becomes stronger. This also builds capacity for independence, so that when the children become teenagers they can exercise more freedom in connection with responsibility.

The older children also break ground for the younger ones. Number 1 had to rebel more loudly and per-



ntly than the others, but after  
had set the precedent all the king's  
es could not stop Number 2 or  
ber 3 from asserting the same  
dom at the same age. Each plans  
dvance for his next step in free-  
e, especially as he looks forward  
his first driving license. In our  
e, sixteen-year-olds must have  
ing school and dual instruction to  
lify for the driver's test. Each has  
figured out so that his class work  
be completed and he can start  
dual instruction in a car on his  
eenth birthday, and take his tests  
ost immediately thereafter.

#### Worshipping together presents problem

oint religious activities offer prob-  
es in a big family. It is not always  
ossible for a parent to be with each  
id as he says his prayers. With a  
age age span, bedtimes and outside  
erests diverge so greatly that any  
up Bible reading or prayer be-  
comes difficult.

ut grace at the table is always  
ossible. And there are many discus-  
sions in a large family. Most of them  
e place at the dinner table. They  
ay deal with any and all aspects of  
lives of the members, and often  
ty turn to religious matters. The  
ents may introduce religious ques-  
tions, and during special seasons (such  
Lent) readings from the Bible and  
er religious literature may be in-  
ed.

Some families have introduced fam-  
worship before or after dinner as  
normal expectation, and there is  
reat deal of good material available  
this practice. At various times and  
asons (such as Christmas), family  
uals come to have deep meanings  
all members of the family.

Also, parents can go with all their  
children to Sunday school, which may  
ack the superintendent the first  
e it happens. This becomes a reg-  
ar practice until the children reach  
the ninth grade. Some parishes  
en have the knack of keeping them  
til the end of high school.

The influential factor with our old-  
girl was the choir. Our parish had  
ly a boys' choir, and she wanted to  
ng. This desire became so important  
at she changed parishes to join an  
cellent mixed choir of adults. For  
umber 1 this was ideal, but for  
umber 2 his sister's leaving our  
urch became an excuse for drop-  
ing out of some of the church activi-  
es. By then the pattern was estab-  
lished for Numbers 3 through 6! Of  
course they have not quit the church,  
at they do not go to everything avail-  
able to them. Boy choirs are good only  
you have six boys.



When a big family goes on vacation trips together the children can keep track of one another. The guide may feel that one such family at a time is enough!

*Monkmeyer*

When I visit other parishes, I find  
teen-agers appearing at church, in  
high school classes, and in young  
people's groups. Sometimes the same  
young people participate in all these  
areas of parish life, and sometimes in  
only one. When a youth takes a part in  
all, or most, he has the opportunity to  
come to a deeper understanding of his  
Christian heritage and to see its rele-  
vance to his daily life.

He is more likely to refuse to partic-  
ipate in a program when he finds  
that the content to be studied or dis-  
cussed is not immediately relevant  
to his needs, either religious or social.  
Because the large family sometimes  
meets his religious and social needs  
more effectively than the church, he  
may prefer to spend more time at  
home and less time at church.  
Whether this is good or bad is not  
for me to decide, and it depends  
entirely on the situation.

I am convinced that Basil Yeaxlee  
is right when he writes that religion

begins with the parent-child relations,  
and that what Reuel Howe calls "the  
language of relationships" is what  
communicates the gospel to both chil-  
dren and adults. If I have not talked  
specifically about religious dogmas, it  
is because I think they have to be  
lived in order to be understood. Hans  
Hoffmann says that if you have to *tell*  
a child you love him, he won't believe  
you anyway. Redemption is discovered  
when the barriers are broken down,  
when relations are restored, when the  
lost are found, when those who are  
dead to each other are alive again.  
Love is found not only in forgiveness  
but in the constant, sustaining power  
that uplifts every member of the fam-  
ily. When two or three (or eight) are  
gathered together in Christ's name,  
Christ is a living presence among  
them.

Relations such as these are possible  
between husband and wife, and this  
is the primary and enduring fact in  
(Continued on page 43)



Unmarried  
men and women  
don't want  
to be  
considered  
merely  
onlookers  
at life.  
They want  
to be  
right in  
the thick  
of things,  
like  
everyone  
else.

Wallowitch



# The forgotten people

*Churches usually give little thought to single people of middle age or older*

by Jean Louise SMITH

Free-lance writer, Norwich, Vermont

I DON'T KNOW why you find it so difficult to make friends in a new community—there's always the church where one can get acquainted," an old friend was saying, on my first visit back home.

"That's easy for you to say," I replied, "because you are neither single nor middle-aged. If you were both, you'd find that the church does precious little to help you adjust to a new community. To put it bluntly, I think the church has let single people down badly!"

My friend, a minister's wife, looked shocked. "What do you mean, the church has let you down? Explain yourself!"

I did, in no uncertain terms. My observations went something like this:

## The church has let us down

Three times in my life have I moved into a new community—once to a town of some twelve thousand people, another time to a great city, and the third time to a small village of less than five hundred. On each occasion I affiliated with a church and I made an effort to be friendly and to participate in the life of the church.

In not one of these churches, however, did I find a program for widows and widowers, or for unmarried men and women over thirty-five. Oh yes, each church had its women's society

and an adult class, and each one invited me to teach in the church school. But that was all. Nowhere did I find a group concerned with the things that concerned me. Nowhere did I find the warm fellowship on a personal basis which I needed as an individual.

Even in large churches that offer a variety of activities for adults, the programs are often organized on a basis of segregation by age and sex. What is it that leads us to think that when an unattached person reaches forty, he or she must then move into a society limited to adults of the same sex and age? This still seems to be the basis of organization in most parish programs. There may be a Men's Club and a Business and Professional Women's Club, but to segregation of the sexes seems to be a firm policy.

As for the adult classes, except for the couples' class, which is usually for young married people, there are likely to be only "the women's Bible class" or "the men's Bible class." Single women can join a "circle" in the women's society, if the church has an evening circle, but this, again, is open only to women. If a woman teaches a class, it is likely to be in the children's department of the church school, where all the other teachers will be women, too.

The only time that men and women come together socially at church is at family or as parents, at occasional Family Night observances or church



pool meetings for parents. Unless these have been made to include them, single adults feel out of place in these gatherings.

#### What the church can do

Fortunately, the pattern of segregated adult classes is breaking down in many churches. In several churches now, classes now include both men and women. This is fine; every adult needs the intellectual and social stimulation that comes with an exchange of ideas among people of both sexes.

Would it not be possible to have a large adult department organized on the basis of interests, and offering many elective courses? In such churches all men and women interested in politics, for instance, could study together the church's place in the political life of the community and nation. Those interested in archeology could learn about the startling finds in the Holy Land. There are hundreds of subjects open to such groups. The organization would be flexible; and as one moves from one group to another, he would become acquainted with more people who could share at least one of his interests.

There is also a place for special organizations for middle-aged single adults, both men and women. These people have problems in common which they can profitably discuss. Their social and spiritual problems differ somewhat from those of married adults. Divorced or widowed men and women can share their difficulties in rearing children and leading normal lives without mates. More often than suspected, those who have never married are contributing financially to the help of parents or other relatives. And everyone knows of single women who have had to give up lives of their own to care for aged parents or younger brothers and sisters. On the other hand, there are other single people who have no one dependent on them and who find it difficult to enter helpfully and unselfishly into the lives of others not related to them.

It is not often that single people in church will take the initiative in organizing a group of their own. Usually it is necessary for the minister and church leaders to foster and give encouragement to such a program, or even to start one. But once the program is under way, it should be turned over to the members for planning and carrying through. They will have good ideas as to the kind of class or club they want. They will want to choose their own leader and plan their own programs of study and recreation.

If the members feel that the church has a warm interest in them, they will respond by helping in many ways: in financial campaigns, in missionary and welfare projects, in publicity efforts, and in work on various committees and boards.

Some larger churches already have such organizations. These usually meet on Sunday evening or during the week, since their members also take part in the regular Sunday-morning program of the church. When there are not enough single people in a church to form an interesting group, the membership may come from other churches in the community, or even from the city at large. For nearly twenty years the churches of St. Louis have sponsored a very large organization for single adults drawn from the entire metropolitan area.<sup>1</sup>

Recently I heard of a small group of unattached, middle-aged men and women who went of their own initiative to their minister for help in organizing a club for single people over thirty-five. In speaking of it later on, after the club was off to a good start, one of the members said, "We're getting along nicely. Three marriages have come out of the group. We no longer feel like 'the forgotten people' of the parish." Single people do not expect the church to be a matrimonial bureau, but they do want opportunities for associating with those of the other sex in normal, emotionally relaxed situations.

If it is true that everybody is lonesome, this is especially true of widows, widowers, and unmarried adults. These people often seem to be very busy, but a discerning minister realizes that this busyness may serve only to fill up time. One pastor, in speaking of a middle-aged bachelor friend whose social life was full to the brim, remarked, "But you don't know how hard he works to keep his life that way!" The church has something to offer such people, as well as those who frankly admit their loneliness.

#### Church families can help

There are few opportunities for people living alone to become friendly with Christian families. Unless he lives with relatives, the single person is left out of family life. The church can help to remedy this situation.

Why do not more church families make friendly overtures to single people? The other day I was telling an unmarried friend that I am "auntie" to a small child and am frequently included in the life of his family, either for an informal meal or for an evening, just to talk. Sometimes other friends of the couple are present, and

we have fun tossing ideas around.

My remarks were received in silence, until finally my friend said wistfully, "It has been a long time since I have been a guest in a home when the entire family was present. How does it happen that you are so fortunate as to have been 'adopted' by this family?"

Suddenly it came to me that all of my family friends are church people. My reply was, "I think perhaps the church has something to do with it."

With some encouragement from the minister, Christian families could be urged to make friends with single people. They can invite them into their homes, let them help in the kitchen, romp with the children, and become part of routine family living. Sharing of family life is one of the high privileges of a Christian home.

One family I know has made its home a place where single people are always welcome. There is no uncomfortable feeling that one is different just because he happens to be single. Each is treated as if he were a brother or sister, or a welcome cousin. Many of this family's friends are called "auntie" or "uncle." Sometimes the guest helps by bringing part of the meal; always there is a sharing of ideas and fun.

The relation of the home to another person can be successful only if the visitor contributes as much to the happiness of the situation as the family itself. Most of us who are single have made some sort of home of our own where we can entertain families. And we can always take a child to the zoo or to a good movie, do occasional baby sitting, or offer to bring the dessert or a casserole when invited for a meal. One learns not to intrude on family life, to know when to come and when to go. But tact is necessary in any situation involving friendship and maintaining happy relations with other people.

One of the hardships of being unattached is a lack of balanced living in a world which normally includes men, women, and children of all ages. We who walk alone are people with longings, interests, and needs pretty much like anyone else. Whether we are guests in a home or taking part in church activities, we want to be right in the thick of it, with families, children, and people of all ages. We don't want to spend all our time with others in the same situation as ourselves. After all, single people are human, too!

<sup>1</sup>See "Why Doesn't the Church?" by Virgil E. Foster, in the December 1943 issue of the *International Journal*.



# Bible readings of their very own

by Luther A. WEIGLE

Chairman of the Standard Bible Committee,  
New Haven, Connecticut

*Drawings by Lynd Ward from  
"Bible Readings for Boys and Girls"*

This article is not a book review and it was not prepared by an outsider. It is a report by a distinguished Bible scholar who has shared in the project at every point. Dr. Weigle has been chairman of the Standard Bible through all the years in which the Revised Standard Version Bible was in preparation, and still serves in this capacity. His lifelong interest in Christian education has made his participation in this project of invaluable assistance to the other members of the committee.

Editors

IT IS GOOD NEWS that in September of this year *Bible Readings for Boys and Girls* will be published by Thomas Nelson and Sons. This volume will be a notable addition to our resources for children's reading and for their Christian education.

It is the realization of a dream that began to be cherished by members of the Committee on Children's Work soon after the Revised Standard Version of the Bible was published. Why not have a book of selections from it, in large type, with adequate illustrations, which children of the fourth to sixth grades can read and enjoy by themselves, without adult guidance?

After a good deal of exploratory work, a plan was drawn up and the project authorized by the Executive Board of the Division of Christian Education in February 1956. One year later, a body of seventeen work principles for the selection of portions of the Bible, for inclusion in the text of the volume, was adopted. The full statement of these principles is found on page 43 of the 1957 Yearbook of the Division of Christian Education. They are:

1. Old Testament passages should be selected which have a deeply significant place in the literature of the

people of Israel, and which we now see as leading up to the revelation of Christ as recorded in the New Testament. Sufficient space will be given to New Testament material to present this revelation.

2. The New Testament selections should include those passages regarding the life, teachings, death, and resurrection of Jesus Christ which can be especially meaningful to fourth-, fifth-, and sixth-graders as they are growing in response to the Christian faith.

3. Selections should be included which through the years have been especially beloved by the Christian community, such as Psalm 23 and the Lord's Prayer.

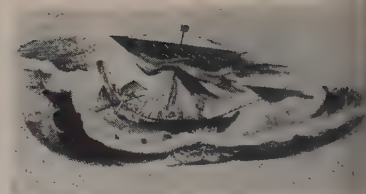
4. Selections should be included which will contribute to the junior's personal devotional experience.

5. Passages should include those which help the child to realize God's plan and purpose in history.

6. Passages should include those which show the characteristics and nature of God, such as majesty, justice, love, forgiveness, and so forth.

7. Selected passages, either in part or in whole, should be faithful to the total message of the Bible.

8. Some ideas easy to express in the Hebrew as religious acts cannot be expressed in English. Therefore, these should be omitted when they



give false ideas of God. (For example in English the words, "Utterly destroy," when said by God, seem to vindictive. In Hebrew the words indicate a religious act.)

10. When there is a choice between similar passages in two books (as, for example, the Ten Commandments) wherever possible the passage should be selected which (1) can be put in an adequate setting; (2) is more deeply embedded in liturgical tradition or more generally used in curriculum development.

14. Deletions which do not change the meaning of a passage, or addition of connecting words which are keeping with the meaning of long connecting passages which are omitted and which are not out of keeping with biblical scholarship, are permissible.

15. Portions should be selected which are most apt to interest fourth-, fifth-, and sixth-graders, and which they can read for themselves.

16. The selected portions should generally be ones juniors can read with understanding, without adult guidance.

17. The selections should be such that reading them may stimulate children to go to the Bible for further reading and information.

The Committee which made the selections and edited the volume was Ruth Curry, chairman; Alice L. Goodard, Mary Alice Jones, Annie Laura Newton, Frances Eastman, and Robert Swim. With this group, as full participants in the process, sat J. Carl Swaim, director of the Department of the English Bible, and myself, chairman of the Standard Bible Committee. This Committee has had the finest cooperation from the publisher, William R. McCulley, president of Thomas Nelson and Sons; and it has been wonderfully fortunate to secure so skilled and understanding an illustrator as Lynd Ward.

This book is not a "shorter Bible" or an "abridged Bible"; it is a book of selections from the Bible. It is not a book of Bible stories told in simple language; the selections are all in the language of the Revised Standard Version of the Bible itself.

This book is not meant to replace the Bible in the life of children or in the curriculum of the junior department.



It is meant to supplement the Bible, to introduce children to it, to lead them to go to it for further reading.

It is meant to be the child's own one in which he will take pleasure and one which will help to equip him to read and profit by the full Bible.

Many of us, when we were children, read with delight Lamb's

*Tales from Shakespeare*, and were led thereby to the full text of Shakespeare's plays. The analogy does not quite fit the present case, for Lamb's *Tales* are in simpler English than the plays themselves. In the case of the Revised Standard Version of the Bible, the book of selections uses the same wording as the book from which the selections are taken.

There is, however, a closer analogy. Just as many mature Christians cherish and use, not only the Bible, but smaller books of selections from the Bible for reading, meditation, and worship, so children may cherish and use, not only the full Bible, but this smaller volume of selections from it chosen to meet their needs and to delight their eyes.

**Editorial Note:** The next issue of the *Journal*, May 1959, will be a special number on "Christian Education of the Future." Fifty million adults in the United States of America alone are taking courses of study. Fifteen million of them are in classes in churches. Every effort must be made to increase adult Christian education around the world, both in extent and in quality. This article offers some very helpful suggestions as to how it can be done.

**LEADERS** from the wider community have much to offer a program of Christian education. Many of them are devout members of the Christian church who would be thankful for the opportunity to be of service. The churches need their talents and their leadership. Indeed, many churches find it impossible to develop an effective educational program without them.

The church does not operate in a vacuum; it is part of the community. Its members are involved in the wider community activities from which they draw their livelihood. In many of these activities the practicing Christian has not only the approval but the active support of the church. However, there are other times when he wrestles daily with unchristian aspects of society without help or encouragement from the church. In failing to recognize its responsibility toward both its members and the community, the church not only loses worthy allies but becomes ineffective in dealing with the problems of community life. Christian education cannot be divorced from people's problems and interests, and hope to remain relevant to their lives.

**Community leaders have many talents** Why is it that not more able, responsible Christians who are engaged in the forefront of social change and development have a place in Christian education? The reason is that their wider responsibilities do not usually appear to fit into the tradi-

# The church needs its community leaders

by Isaac K. BECKES

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Vincennes, Indiana

tional patterns of Christian education. Yet there are many ways in which their talents and experience in the fields of art, science, education, health, and public affairs can and should be used to revitalize the educational program.

Some churches are using leaders from the community with great success. For example, a church may invite a Christian psychologist or psychiatrist to speak to its young married couples' group or to a mothers' club on the Christian implications of his field for personality development in the family. The curator of the local art museum may be asked to interpret religious art to a Sunday-morning class or to conduct a weekday course in religious art appreciation. Many congregations would profit from an introduction to great religious music, under the leadership of a professional musician. One church called in a skilled artisan to help its young people make mosaics and stained-glass windows. Similarly, architects, sociologists, economists, philosophers, and many other specialists can profitably contribute their talents to the church program.

## Community leaders are civic-minded

As a rule, the content of the traditional church program fails to come

to grips with current social and ethical issues confronting the community at a time when those issues need to be interpreted in Christian terms. Yet these are just as central to Christian faith and education as any of the traditional subjects of study. It is at this point that Christian leadership from other institutions can often make its best contribution.

Here is a congregation to which the mayor of the city belongs. This man is constantly beset by the pressures of political conflict and compromise. He would welcome a frank discussion of the Christian issues involved. His Christian brethren owe him their insights and their prayers. Yet few congregations make an opportunity to give their support to a devout member in this position. Despite the persuasive sermons often heard on the subject of opportunities for Christian leadership in politics, most Christians do not feel called upon to confront their faith with the reality of political responsibility.

Similar opportunities for sharing the Christian education program should be given the state's attorney, the councilman, and the chief of police, as well as the superintendent of schools, the industrialist, the labor leader, the social worker, and any other sincere Christian who is at the cutting edge



Many public school teachers are devout Christians. Some are willing to teach in the church school. Others can supervise teaching or train teachers, either in a local church or in a community school.

*Monkmeyer*



of community life. Christian education of adults will never be truly vital until local congregations have the love and courage actually to share and consider the problems of their members who are on the front lines of social conflict and change. These leaders should be included as a regular part of the ongoing church program, not in some hybrid setting. They fit in wherever social issues are being considered. Their presence will bring much more relevance to a discussion than material written months before by someone two thousand miles away who is unrelated to the community and its problems.

#### The church school needs them

One of the major problems confronting the ongoing program of the church is that of securing trained leaders. There are few churches that do not need more leaders. Yet in order to build a continuing and effective leadership education program, the average church must bring in leaders from the community at large. A logical place to look for leaders is in our schools and colleges.

Many public school teachers who are devout Christians make better church school teachers and leaders than untrained laymen, because of their greater experience with lesson materials and teaching techniques. There should be no hesitancy about asking more of them to serve in the

church school, even if only on a limited basis. Those who are already serving in places of responsibility derive deep personal satisfaction from their contribution to this important work.

Why is it that a church seeking help with its leadership training program so often fails to utilize the talents of the public school teacher who shares the Christian faith? With the increasing emphasis on new ventures by denominations in developing their own curricula, there is increasing effort by national and area denominational staffs to train local church leaders in using the denominational curriculum. In the midst of this effort, local persons of great skill are often overlooked. Local churches, however, need to conduct an effective long-term leadership program. Only the largest denominations are able to carry on a continuing program for their entire constituency. Moreover, teaching guides, though helpful in interpreting denominational beliefs, do not necessarily make good teachers; they serve merely as directives, not as substitutes for training and experience. It is essential, therefore, for local churches to use the resources of their own communities, individually and cooperatively, in training their leaders.

Community leaders have a contribution to make to the local church or denominational leadership education program, though many are chal-

lenged more by the opportunity to share in a cooperative interdenominational school. But until some way is found to make better use of the superior teaching and leadership talent from community institutions, many church schools will continue to be seriously handicapped by inadequate leadership for their Christian education programs.

#### They can help with recreation

There is need, also, for leadership in the field of recreation. In these days of increasing delinquency, the importance of recreational opportunities for young people, with Christian motivation and under Christian leadership, should be apparent to all. Many communities develop recreational activities under secular auspices and pay high prices for places to conduct these activities, while the churches—often with ample space in existing buildings—are dark except on Sundays.

Most local churches are without trained leaders to conduct such a program. Where can they find them? Every Y.M.C.A. and Y.W.C.A. has at least one recreational leader on its staff. Often the public school has one. Many colleges and practically all state universities have staff members who will conduct recreational clinics for lay leaders at low cost. But again, because these people do not come under so-called Christian auspices, churches fail to use them even though



They are members of Christian congregations. Other youth groups in the community—4-H Clubs, Scouts, and "Y"—avail themselves of this leadership, but not the churches.

### Churches are looking for help

Some churches are making a realistic effort to study professional leadership techniques and to apply them to their educational programs. Several nominations in the Greater Vincennes, Indiana, area asked Vincennes University to conduct a clinic for their directors, to lead a community chorus presenting such great religious subjects as *The Messiah* and *Elijah*, to conduct workshops in religious drama, and to lead seminars on theological subjects and implications of Christian leadership in the community.

In many communities the only effective leadership in the field of group work for young people is to be found in the Y.M.C.A.'s and Y.W.C.A.'s, the 4-H Clubs, and other similar youth-serving organizations. Churches should use this leadership to advise and guide the development of their own programs. Often the only effective interdenominational youth cooperation is in Hi-Y and Tri-Y groups. These community programs are conducted on Christian principles and deserve the support of the churches in helping young people to understand the wider Christian fellowship.

Printed materials prepared by boards of Christian education are important and necessary to local church activities, but they are only part of Christian education. Churchmen need

to study contemporary issues and interpret them in terms of Christian living for their congregations. The most significant areas of Christian nurture are indigenous to the individual community, and only devout Christian leadership which is a responsible part of the community can open up these areas significantly.

The introduction of such leadership into a program of Christian education takes imagination, patience, willingness to improvise, and the kind of loving spirit which precludes antagonism over controversial issues. By strengthening and enriching the traditional patterns of Christian education through imaginative innovations and creative insights, these community leaders can bring new vitality to the churches and increased joy to themselves.

THE FOLLOWING SERVICE may be used at any time that Bibles are given to the church school children. Usually these are the children who are graduating from the primary to the junior department. If there is no Promotion Day program for the whole church school, the group of children who are to get Bibles may come to the sanctuary during the Sunday morning worship and receive them from their pastor. Their teachers should stand with them. If the Bibles have been given by a special donor, he may also stand with them and be recognized at this time.

The minister stands on the same level as the children, or only one step above. He calls them forward and may speak somewhat as follows, holding one of the Bibles in his hand:

**MINISTER:** The Board of Christian Education of our church has asked me, as your minister, to give each of you a Bible. This I am very happy to do. You are now able to read and can use this Bible at home and in your church school classes. Your teachers and parents will help you to find in it the stories and poems and sayings that you can understand. As you get older, you will read more and more of the Bible. The strange thing is that, no matter how old you get or how many times you read this book, you will keep finding new meanings in it.

Since the Bible is a special sort of book, you will want to take care of it. You will keep it out of reach of your

## When the children get their Bibles

younger brothers and sisters, so it won't get torn. You will try not to spill anything on it. But one thing you should not do—don't put it away carefully and leave it there. Instead, use it often. Since it is your very own, you may mark verses that you particularly like, or even write in the margin something you want to remember.

The Bible has been put into more than a thousand languages, and is read all around the world by millions of people. Although you see it here in English, it was first written in Hebrew and Greek. It has been translated into English words many times. This version was finished just a few years ago. It was made by some scholars who tried to make the words as clear and correct as they possibly could. It is called the Revised Standard Version of the Bible.

Let us join with the congregation in a litany of thanks for the Bible.

### *Litany of Thanks for the Bible*

(The congregation rises and joins in the litany.)

For the people who first wrote the Bible—poets, story tellers, wise men,

and soldiers, who loved thee and their own people,

*We give thee thanks, O Lord.*

For the many wonderful stories in the Bible, especially the stories about Jesus,

*We give thee thanks, O Lord.*

For the missionaries who went to other countries, learned the languages spoken there, and put the Bible into a thousand different tongues,

*We give thee thanks, O Lord.*

For those who have written the Bible in English, our own language, that we may read it with understanding,

*We give thee thanks, O Lord. We accept these Bibles, and promise to use them for study, for worship, and for reading by ourselves, that we may come to know thee better. Amen.*

(The minister then hands out the Bibles, calling out the name of each child receiving one. He may close the service with a prayer or with some such sentence as the following:)

O Lord God, our Heavenly Father, bless those who teach and those who learn, that thy Word may be revealed to these thy children. Amen.



Right: A tent adds interest to a study of nomadic Hebrew tribes.  
*Clark and Clark*

Center: In Dayton a fourth-grade boy, with his father's help, made a manger scene for his weekday class.  
*Bob Doty*

Bottom, left: Weekday teachers sometimes send home worship materials for use by families.  
*Bob Doty*

Bottom, right: A minister visits a weekday class being conducted in a bus in Berkeley, California.



## Vocation: weekday teacher





You are a young person who is thinking of entering a church vocation, this article is for you. If you know such a young man or woman, ask him to read this before deciding definitely what kind of service to undertake.

FOR THOSE who like to teach and who wish to bring boys and girls to a commitment to Christ, there is no better vocation than that of teacher in a weekday school of religion.

In many communities across the country, churches have united to provide religious instruction to elementary or high school pupils at hours when the children are released from school for this purpose. Classes are

by Alice L. GODDARD

Director, Department of Weekday Religious Education, National Council of Churches, New York, N.Y.

usually held in churches near the schools, but may be held in other buildings provided by the churches or in buses arranged as classrooms. There is a demand for full-time teachers in these community programs of weekday religious education. It is a profession of outstanding merit.

### The teacher reaches persons directly

The weekday teacher is an evangelist who works directly with the children or youth in his classes, and with their parents. Frequently a high percentage of the weekday pupils have no connection with the church at the beginning of the year other than this class. The teacher works with ministers and leaders in the churches to encourage these unchurched boys and girls to attend Sunday church school. Many of them, and sometimes their parents as well, subsequently join the church of their choice.

Pupils learn a great deal in this extra hour of religious teaching, as is attested by parents and church school

leaders. This is partly because the teacher is trained to take full advantage of the teaching opportunities, and partly because attendance tends to be more regular than Sundays. A high school pupil in a weekday class said, "Now the Bible has some meaning for me. I've really studied it here."

Teachers have many opportunities to give religious meaning to subjects studied in public school. They also help to give religion an integral place in the total body of knowledge studied in the schools. A junior high school pupil said, "Religion must be as important as history. We have it during the week, too."

Children often go to their weekday church school teacher with deep questions, like Terry's: "Our science teacher says that man can do anything he sets his mind to in conquering the universe. Doesn't God have something to say about that?" Children also find help with personal needs and problems in weekday church school, as did Sally, who whispered, "My mommy and daddy are getting a divorce. What will happen to me?"

The weekday teacher also has opportunities to consult with parents about their children's religious teaching. He may take part in church programs for parents and provide interpretative materials which will go into the homes. Teachers often provide family worship materials for special days.

### Fellowship and training opportunities

A weekday teacher is not lonely. While there may be a limited number of weekday church school teachers in any one community, he is a part of the fellowship of teachers in the various churches and is also a member of professional organizations of public school leaders.

Some state councils of churches have organizations for weekday teachers, which meet for training and inspiration. The National Council of Churches has a Weekday Religious Education Section which meets annually. Leaders from all parts of the country attend these meetings to share ideas and gain new insights. Many lasting friendships begun there are continued through newsletters, visits, and correspondence.

### The churches support the schools

National denominational bodies recognize weekday religious education as a part of the total Christian education program. They have prepared a series of cooperative texts which answer the question, "What shall I teach?" These materials consider what

the pupil is studying in public school, especially in the social studies, and in Sunday church school. The courses are graded for pupils from the first through the twelfth grades, with allowance for choice from among more than twenty texts.

Salary and security benefits for weekday church school teachers are generally the same as those for public school teachers in the same locality. Summers are free for further training or other work. The cooperating churches, through a central treasury, underwrite all costs, including salary. A committee from the churches administers the program and supports and guides the teacher. It is responsible for budget, public relations, general supervision, and helping the teacher to select curriculum materials.

### The teacher serves the community

Weekday teachers may also serve their communities in many ways. Some teach in leadership schools, work in Christian education conferences, act as consultants to the various church schools, participate actively in their own church's program, and represent the churches on civic committees. Some who are interested especially in administration have helped to establish councils of churches or have become executive secretaries of councils. Others have become state or area supervisors of their own or other systems of weekday religious education.

The weekday church school teacher works with leaders of other faiths through an interfaith committee, which makes all arrangements with the board of education and interprets the program to the community. As a member of this committee, the teacher may also work with the board of education in planning and developing common interests and concerns for boys and girls. Care is taken in all of these efforts to maintain the separation of church and state, and to see to it that the weekday church school is fully the responsibility of the churches and not of the schools.

State councils of churches can give further information about weekday church school teaching as a vocation. College and seminary professors of Christian education can usually provide information. The Department of Weekday Religious Education of the National Council of Churches can also give information and help.

Weekday teachers have found in their vocation a deep sense of mission and an opportunity to live in the service of God and of his Church. They often say, "I'd rather be in this job than in any other I can think of."



# Vacation school in the inner city

by Marlin J. JOHNSON

Senior student at Northwestern Lutheran Theological Seminary  
and 1958 Director of the Vacation Church School, Plymouth  
Christian Youth Center, Minneapolis, Minnesota

**P**LYMOUTH CHRISTIAN YOUTH CENTER is a combination settlement house and congregation in a blighted area of north Minneapolis. Along with many of its members, the church had moved from this financially and spiritually starved area of the city to the more prosperous suburbs. The store-front Center, begun five years ago by seminary students under the auspices of the Evangelical Lutheran Church, now has five full-time paid staff members in addition to many volunteers. It is attempting to re-establish the church in this area.

The Pastor-Director, H. A. Muus, and his staff, decided that the children of this community greatly needed a good vacation church school. Accordingly, a sizeable sum was appropriated from the budget to cover the cost of necessary materials and to pay a teaching staff.

## Students are enlisted as leaders

The problems involved in conducting a meaningful vacation church school in this area were the same as for any church congregation, except that here the difficulty of obtaining adequate leadership was more acute. Where could qualified teachers be found in a congregation with very few adult members, and certainly with none able and willing to teach?

Finally it was decided to hire college students as teachers, since they had previously proved successful as volunteer helpers at the Center during the regular school year. Students who were available for six weeks were offered employment as church camp counselors, following the two-week vacation school session. In order to give full-time employment, as well as to provide a rich program, an all-day school was planned. Daily



The children enjoyed the daily activities, which included swimming, picnics, outings, and play in the public parks.

morning classes were to be followed by visits to children's homes or by group activities in the afternoon or evening.

Remuneration for teachers included room and board at the Center, since there were facilities for them there. The teachers were to share responsibility for cooking and washing dishes, and also would keep their own bedrooms and classrooms in order.

Pastor Muus wrote to personal friends in several colleges and in other parishes, asking for the names of likely prospects for the teaching staff. Teachers were selected on the basis of written applications, recommendations from their pastors and teachers, and personal interviews. They included students majoring in

education and one in music, a par work trainee, and a former par worker studying for an advanced degree. The staff was equally divided between men and women, all of whom had had some experience in working with vacation church schools in the local congregations. Some also had had previous experience as camp counselors.

In addition to the paid staff, a few teachers from other Minneapolis congregations contributed their service to the Center as volunteers. Recruiting of the staff was completed six weeks before school opened.

## The leaders prepare

The theme chosen for the vacation school curriculum was, "Let's Learn about God." It was felt that the theme would lend itself to outdoor activities that could be readily correlated with the class work, and that it was suitable for children with little religious background.

To help teachers prepare for the work, the director, in a personal letter of welcome, sent each one an outline of the proposed program. He also sent each a copy of the basic text, *Ways of Teaching*. After assigning teachers to classes, on the basis of their training and experience as well as personal preferences, he sent each one a teacher's manual, pupil's work book, and packet of work projects with instructions to study these before coming to teach. Most of the staff arrived at the Center a few days before school opened, for an orientation session.

Publicity was given to the school through window displays at the Center, letters to Sunday school pupils and other people connected with the Center, door-to-door visitations, the distribution of handbills, and announcements to all groups participating in activities at the Center.

## The program is carried through

For teachers staying at the Center, the day began with breakfast, informal planning, and morning devotions. Classes began at nine o'clock and lasted until quarter of twelve, Monday through Friday. Each department had a special music program conducted by the student teacher majoring in music. This was a valuable experience for the children, because they knew few hymns and were unfamiliar with the hymnbook used in the regular Sunday school and church services. As a result of the keen interest in these music periods, a child-

(Continued on page 43)



IN WORSHIP, the Word of God is central. By that we don't mean the physical book called the Bible (and the way let's be careful not to make worship centers that attempt to glorify the Book—red leather, gold binding, lovely spotlight, and all). No, it is God's Word made known in Scripture that is central in worship. This is not because of any manipulation of ours but because, whether we like it or not, it cannot be otherwise. It is simply that here is God's living Word, not ours or any other living person's. A passage from the Bible is therefore not something in itself, but a living word addressed to us here and now.

Worship in a junior high or senior high church school department or in youth fellowship should never be substitute for the public worship of the church, where the Word of God is preached by a minister called to do this and where the sacraments are administered. In fact, departmental worship should contribute to an understanding of the worship of the total congregation. At the same time it should be truly worship, and not merely a training exercise for worshipping at some future period.

In a junior or senior high department, it is possible to relate worship to the class material for that morning, and thus make it a part of the total experience. However, this should not be an effort to save or undergird some lesson with the authority of Scripture. Rather, by relating worship to what has gone before or is coming after, it contributes to the total impact which Scripture itself makes when it is dealt with honestly, with integrity and understanding, so that its sharpest meaning comes to light.

The selection of Scripture for a departmental service of worship is just as important as the selection of the Scripture used in the class period, and the way in which it is read or commented upon is equally important. This can be no haphazard assignment; for when the Bible is opened, it is indeed the living God who speaks. And it is worship when those who hear the Word of God proclaimed respond to it seriously.

#### Scripture in the order of worship

Those present in the worship service have in fact been called to worship God, who has made himself known in Jesus Christ, and to respond to the hearing of his Word. Nothing that detracts from this purpose properly belongs here. Efforts to achieve elaborate effects and a worshipful atmos-

# The Bible in worship

*With special reference to departmental worship  
for junior highs and senior highs*

by Margaret G. HUMMEL

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phere too often result in attracting attention to themselves, rather than leading in prayer and praise to a faithful hearing of God's Word.

The traditional orders of service, where the Scripture reading takes its rightful place within that order, provide the best assurance for the Word of God to be heard. The points at which Scripture are included in the service are determined by the movement of worship, in harmony with the basic principles of Christian worship recognized by the church down through the centuries, which have resulted in "orders of service."

This is not to say that worship must always follow the same set formal patterns. But all worship should be "in decency and order," and carefully planned for continuity and movement. The use of Scripture should come at an appropriate place as an integral but central part of that movement, which includes praise and thanksgiving, penitence and the knowledge of forgiveness, and response to the hearing of the Word in commitment and action.

The actual reading of Scripture should be undertaken with the utmost

care. Pronunciation should be correct and enunciation clear, and above all the meaning should be clear to the reader. Those assigned to the reading should be helped to see the seriousness of their task and to remember always that the center of attention is on God, and not on themselves.

Responsive reading offers the congregation an opportunity to respond to all that God has done for us, with praise and thanksgiving. Selections from the Psalms are most appropriate for this type of worship.

#### Relation to lesson materials

It has already been stated that Scripture selections may relate to the lesson for a particular Sunday. This does not mean, however, that the same passage of Scripture used in class should also be used in the departmental worship service for that Sunday, although there are times when this might be very appropriate. For example, when the worship service directly follows a teaching session in which a particular passage of Scripture has been made meaningful, the reading of this passage in a worship

## Call for New Hymns on Christian Education

THE HYMN SOCIETY OF AMERICA is cooperating with the *International Journal of Religious Education* in the quest for new hymns suitable for use in gatherings related to Christian education. Such hymns may express (1) the personal dedication of a teacher to his task; (2) recognition by the congregation of the place of Christian education in the total life of the church; and/or (3) a call to recruitment to the teaching ministry. Full description and specifications were given in the March *Journal*, page 24, and the February issue, page 68. Texts should be sent to the Hymn Society of America, 297 Fourth Ave., New York, 10, N.Y., not later than May 15, 1959.



setting may reinforce its meaning.

Of course this would depend on the nature of the passage. It is unlikely that one would use a Scripture passage describing a battle between the Assyrians and the Israelites, even though it may have been used in the preceding lesson. It would be more appropriate in this case to find a Psalm which speaks of the trust of Israel in her God, even in the midst of defeat. The leader could then indicate the circumstances which gave rise to the passage dealt with in class.

More and more, church school material is being taught in units of study, covering a period of several Sundays each. Scripture selections may therefore relate to a unit theme, rather than to a specific lesson.

#### Relation to other teaching goals

A different kind of relatedness is possible where the material used in class deals with a subject of interest or concern to Christians, rather than with a Bible passage. In this case, appropriate selections of Scripture in a worship service can often speak with sharpness and stab our conscience, convict us of our sin, or move us to decision.

There are also occasions when the selection of Scripture for worship has no direct bearing on the actual con-

tent of the lesson material. For example, in a study of church history, a series of worship services might be built around the liturgy of different periods or around different types of worship services used by the great reformers. In other words, the Scripture selected should fit the particular form of service and its theme.

Still another use of Scripture in worship that has validity for junior and senior church school students is the reading from the Bible of devotional passages with which everyone should be familiar. Children and young people of today have little opportunity to hear the Bible read in the home. Even in church school some of its great and glorious passages are seldom heard. If these passages are read with skill and understanding, they can speak to the heart of the listener with directness and relevance.

#### Variety in presentation

Scripture readings may be presented in various ways. Sometimes the meaning of a selected passage can be sharpened by using different translations of the Bible. Choral reading involving the whole department can be very effective. Groups, which may be the classes, are assigned designated parts, and individuals can be asked to take the solo parts.<sup>1</sup>

Another form of presentation, which takes skill and careful preparation, is the verse-speaking choir. Other devices that are often used include group responses following the reading of Scripture by the leader, placing readers at the rear rather than the front of the room, silent reading, and the singing of hymns based on Scripture passages.

None of these devices should ever call attention to themselves. If they do, the very meaning of worship is destroyed, for it is God who is the center of all worship. He speaks to us in various ways—through invitations to worship such as, "O come, let us worship and bow down"; through carefully selected Scripture passages from both Old and New Testament through responsive readings and choral readings; and through prayer. Let us therefore not bend our effort to discover ingenious devices or emotional effects, but let God's Word speak for itself, with its own sharpness and drama, its own relevance to our lives and our times. It has been said that this has been the one thing that, if done rightly, assures its own success.

<sup>1</sup>*Choral Readings from the Bible*, by Harry J. Heltman and Helen Brown, Westminster Press, is a good source book for this type of group reading. Cost, \$1.00 each for five or more copies.

# Church families go camping

by Elizabeth M. CLARK and Flo White CARRIS

Miss Clark is Director of Christian Education, First Methodist Church, Grand Junction, Colorado; and Mrs. Carris, former Director of Religious Education in the First Congregational Church, Colorado Springs, Colorado, is now a lay worker in this church.

THE FIRST CONGREGATIONAL CHURCH of Colorado Springs knew something about family church camping and its values as a religious experience. Several years ago the church had sent three of its families to a family camp at La Foret.<sup>1</sup> The families were so enthusiastic about the experience that the Camp Committee recommended that the church hold a week-end tent camp of its own. The idea appealed to the congregation as well as to the Christian Education

Committee, and planning got underway immediately.

At the first meeting of members interested in the camping project, the group defined the purpose of the church camp; decided on its location, date, and duration; and discussed facilities and program. It was agreed that the purpose of the camp, in terms of Christian fellowship, was to bring families closer to God through communal living in a setting of natural beauty. Ideally, the camp should be near a stream or lake, in a secluded spot not more than three hours away from town by car.

In order to promote relaxation and

harmony among families participating, it was decided to hold the camp from Friday afternoon to Sunday forenoon. Each family was to set up its own tent and prepare its own meals, except for the communal evening meal. There would be a program, but most of the time was to be spent in relaxing and getting better acquainted, or in quiet meditation. Rather than assign individual responsibilities to each camper in advance, it was thought that more would be gained from having campers work together in new situations and assume responsibility as need developed. Selected program and reading mate-

<sup>1</sup>The camp developed by the Congregational Christian Conference of Colorado.



als were to be available at all times. The date was set for the week end in June just after school was dismissed, before most families went on summer vacations.

The campsite chosen was a public camping ground near Deckers, Colorado, approximately an hour-and-a-half drive from Colorado Springs. Situated on a bend of the Platte River, it included a wide gravel beach and was equipped with picnic tables, grates, and sanitary facilities.

On the appointed day, six stout-hearted families who had withstood last-minute indispositions and threatening weather, pitched camp, only to be greeted by a terrific downpour which might well have dampened the spirits of the less hardy. After a moist supper, everyone met around a steamy campfire to share in the short prearranged evening program, consisting of a family fireside ceremony, singing, games, and worship. A weary but happy group then turned in for the night.

A feature of the camp procedure was the "Capers Chart," listing camp responsibilities and those to whom they had been assigned. Assignment

was by lot; on arrival every camper, down to the tiniest tot, drew a slip describing his responsibility. Fathers and sons built campfires, mothers and daughters prepared the communal meal, very young children went around ringing triangles to announce special events, and many helped plan the second campfire program.

Saturday morning dawned bright and clear. At seven-thirty the minister conducted a morning watch service on a hilltop overlooking the river, after which families returned to the camp to chop wood, fry bacon, or catch fish for breakfast. At about ten-thirty all the children, under the leadership of the director of Christian education and one of the fathers, made plaster-of-Paris leaf prints and pinecone paper weights. Meanwhile the adults joined an informal forum on the subject of "What is wholesome living?" After lunch everyone was free to rest, chat, walk, fish, or do whatever he felt like doing.

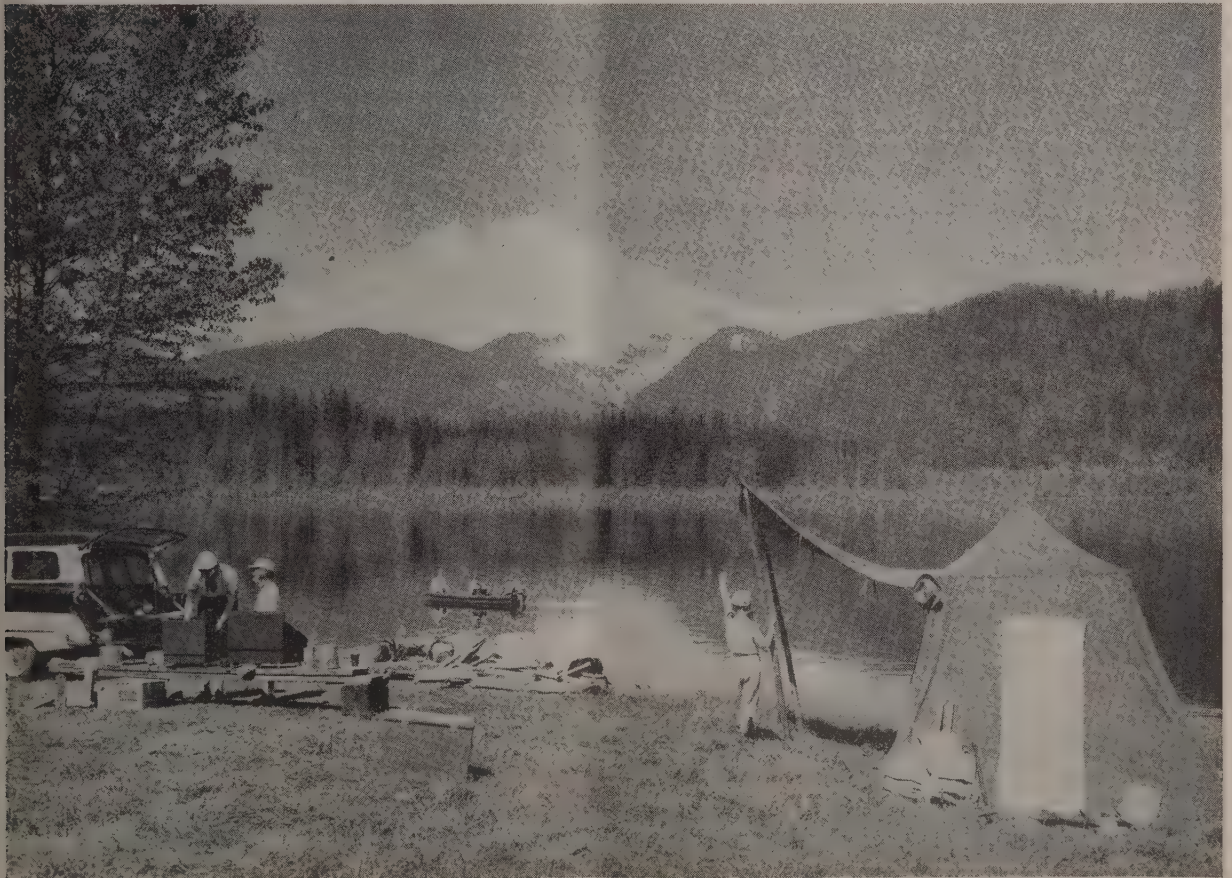
By four o'clock it was time for the men and boys to start digging a trench for the charcoal fire, while the women and girls got ready to prepare the communal supper for thirty people

and three dogs. Since each family had brought along the same foods for this meal, supplies were pooled and everyone had plenty to eat. Cooking with aluminum foil was new to many and was an interesting experiment, especially when the results were ready to serve. The fellowship that developed out of the shared preparation and consumption of this meal, and of the campfire program that followed, was an inspiration to everyone present. There was a keen sense of "togetherness" as the group ended the second evening with spontaneous group singing that lasted late into the night. For many of them, kinship with their fellow men and with God came easier in this natural setting than in the more formal and pre-occupied atmosphere of their daily lives. As new friendships were formed, families became aware of each other as individuals and of their relation to God.

The result of this camp experience was a deepened appreciation of the meaning of fellowship in the Christian church. Family camping, even if for only a week end, can be Christian community living at its best.

A. Devaney

Six families pitched their tents on a bend of the river. There were discussions for the parents and various activities for the young, but Christian fellowship was the best-remembered feature of this week-end family church camp.





use many  
related  
teaching  
procedures

by Eleanor Shelton MORRISON

Christian education leader and wife of  
Truman A. Morrison, minister of  
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Michigan



Mrs. Eleanor Morrison was awarded a Certificate of Merit from the Lansing Area Council of Churches at its Annual Meeting on January 15 of this year. This was done in recognition of her contribution to Christian education through the series of articles, "Use Many Related Teaching Procedures," now appearing in the *International Journal of Religious Education*.

V Fifth and sixth grades

A WOMAN RECENTLY SAID about a teacher who had greatly influenced her: "She was one of the first adults who treated me like a person." What a challenge to every church school teacher this characterization presents! A teacher's primary task is to communicate the unconditional love of God. A child who is loved has the substratum of experience out of which he can begin to comprehend the good news of God's love.

Every child needs this kind of relation with an adult who accepts him, understands him, loves him, and is capable of believing him into the best he can be. The building of warm relations with children is the first element of good teaching. The teacher who has this capacity to understand and love children, and who seeks imaginatively for new ways of helping children learn, is on the way to becoming an effective teacher.

Children learn in situations in which they are active participants rather than docile listeners—situations in which they are treated as persons, and are permitted to think and feel. Children need opportunities to explore, search, reach out, and discover. They learn as they become involved in making plans and testing the validity of those plans, as they are free to express their thoughts and feelings. It is in such experiences that children can come to understand and accept as their own the heritage of our faith.

To illustrate some possibilities in teaching fifth- and sixth-grade children, let us use the parable of the Prodigal Son. A specific Bible story is used so that the suggestions can be concrete rather than general.

A teacher's preparation comes first

A teacher's first step is to find out as much as possible about what he





to teach. He will find information and excellent interpretation in the *Abingdon Bible Commentary*, *The Interpreter's Bible*, and *Bowie's Story of the Bible*. He will immerse himself in the subject matter so that he knows as much as possible about its background, its meaning. He will ask called teachers for suggestions. He will do enough planning in advance so that he can see the whole unit of work in prospect, without planning rigidly that there is no room for the children to contribute their ideas. Before beginning to teach, the teacher will ask himself: "How can the members of the class and I so enter inside the story that it lives for them and becomes a part of our deepest experience? How can I help children know the love of God to which this story points?"

#### The first session has possibilities

A recurring challenge to teachers is to make the opening session of a new unit of study interesting and to build on that interest in succeeding sessions. This may be done in a number of ways:

1. *Use a radio script.* The use of a radio script is one way to communicate the basic material interestingly and clearly. It is possible for the teacher to sketch the story briefly beforehand, but preferably the students should read the story for themselves, silently, looking for ways in which it can be broken into speaking parts. The following script, using the exact words of the Bible, was worked out by a sixth-grade class:

Narrator:	Luke 15: 11b-17a
Younger son:	Luke 15: 17b-19
Narrator:	Luke 15: 20-21a
Younger son:	Luke 15: 21b
Narrator:	Luke 15: 22a
Father:	Luke 15: 22b-24a
Narrator:	Luke 15: 24b-27a
Servant:	Luke 15: 27b
Narrator:	Luke 15: 28-29a
Older son:	Luke 15: 29b-30
Father:	Luke 15: 31b-32

If none of the children can read well enough to be the narrator, this part can be carried by the teacher, though it is better to have a child do it if possible. In order to involve other children, the radio setting might be made more vivid by having one or two children make a tin-can microphone with class call-letters, and by having an "engineer" make and hold up signs saying "Silence" and "On the Air."

2. *Study pictures.* Another possibility is to give each child a picture of the return of the Prodigal Son. Small, two-cent reproductions are available

from denominational sources or from the Perry Picture Company, in Malden, Massachusetts. Two or three larger pictures of this subject by different artists might well be used, so that the children see various interpretations and do not identify any one as the "true" picture. While the teacher tells the story in his own words, each child can look at his individual picture or at the larger pictures, to find the different people mentioned, and to study their feelings as revealed in their facial and bodily attitudes.

3. *Discuss the story.* Before the radio program or the art study begins, the teacher can write on a sheet of brown wrapping paper the question: "What is the main idea of this story?" He should ask the children to try to figure out the main idea of the story as it is being told. The radio script may be reread, so that the details begin to stand out. By stopping now and then to talk, adding information or asking questions, the teacher may help to clarify the meaning. He may speak of Jesus as the one who first told this story, and of the relation of the father in the story to God our Father.

#### Dramatize the story

Dramatization helps children "live inside" the story and experience the feelings of the people in it. When Tom, the chief mischief maker in his class, volunteered to be the father in a dramatization of the story of the Prodigal Son, the teacher had some misgivings. But they were soon dissipated. The dramatization got under way after decisions were made as to where in the classroom the father's home would be, where the far country, where the pigpen. As the son started down the homeward road, Tom spontaneously smiled, reached out his arms and said quietly but joyfully, "Why, that's my boy!"

Simplicity is the key to the use of dramatization with children. They need to be clear about the story, its sequence of scenes, and the kind of people in it—how they might have felt, what they were doing, what it was like to be this kind of person. It is important to talk about each character long enough so that each child begins to "feel" that role, whether or not he ever plays it. Beyond that, they should be free to enter into the experience of the characters and let their conversation unfold spontaneously.<sup>1</sup>

<sup>1</sup>Simple suggestions concerning informal dramatization were given in the third article in this series, in the January 1959 issue.

This particular story has many possibilities for dramatization: the scene in which the heritage is divided, the son's misery in the far country, his decision to come home, his reception, and the older brother's reactions. The experience will be most meaningful if, instead of just playing the story, the children who take the various parts will also talk about how they felt. Each scene must be short and simple enough so that the primary feelings do not become clouded with dramatic effects.

Questions such as the following may be a guide to the children in thinking through how they felt:

1. *To the child playing the part of the father:* How did you feel when your son wanted to leave? How did you feel while he was gone? How did you feel when you saw him on the road a long way off? How did your older son's attitude make you feel?

2. *To the child playing the part of the young son:* How did you feel when you left home? How did you feel as you tended the pigs? (The teacher will already have told how degrading it would be for a Jew to have to care for swine and eat their food.) How did you feel when you decided to go home? How did you feel when you saw your father? How did you feel when you saw your older brother?

3. *To the child playing the part of the older brother:* How did you feel when your brother left? How did you feel when he came back? How did you feel toward your father after your brother's return?

The story can be played several times, with different children taking the different roles, then thinking through with the group how they felt. The other children can share in this experience by saying how they would feel in the same situation.

Dramatization is a teaching method which involves children in active participation, discussion, response, reflection, and expression.

#### Use interest groups

The use of interest groups is another method of teaching which involves all the children as participants. Instead of having all the children in a department working on the same material at the same time, they are divided into interest groups or committees.

The basic teaching material is communicated to all the children in a department session by the leader. Each small unit then chooses that part of the study which it would like to explore further and express in some way to the whole department on a



"sharing Sunday" four to eight weeks later.

This plan gives children a share in planning their study, in choosing what part interests them most, and in working out cooperatively a means of expressing their discoveries. Some possibilities for the interest-group projects are:

1. A radio interview about the story.
2. A newspaper report of the story.
3. Study of art representations of the story.
4. Music research.
5. A "what-if-it-had-happened-to-day" study and report.

The radio interview project is basically a form of dramatization, based on the idea of the "man-on-the-street" interview used on radio. One child acts as a roving reporter. He interviews the younger son as he sets out on his journey, asking why he is leaving, where he plans to go, and what his father will do without him. In the far country, he asks the younger son what he plans to do with his money. Later, when the son is living in disgrace, he asks what has happened and what he plans to do. When the son is home again, the reporter asks how it seems to be home and what are his plans for the future. The reporter interviews the father when the son leaves, while he is away, and after he returns. He holds similar interviews with the older brother.

None of this needs to be written down, but it has to be well planned and talked through far enough in advance so that the interview questions and the responses are in keeping with the meaning of the story. Several practice interviews must be held before the sharing Sunday.

The newspaper reporting group uses almost the same material, but writes it up in newspaper form, with headlines, human-interest angles, and news stories under date lines from the far country and the home village. A member of the class serves as staff artist.

The art group studies in detail five or six paintings of this story, looking for the way in which the story has spoken to each artist and the particular way in which he has expressed its meaning. The group may want to make a book of paintings of the Prodigal Son for a permanent record. Or the class may display the pictures on turnover sheets on sharing Sunday, pointing out its discoveries about each picture.

Members of the music group interview the choir director or a music teacher in the school or community to learn about music on the theme of

forgiving love. They listen to recordings of such selections as "God So Loved the World," "Like as a Father Pitieth His Children," and "If with All Your Heart Ye Truly Seek Him." They may want to become a choir for a few Sundays, learning one of these to sing for the whole group on sharing Sunday.

The "what-if-it-had-happened-to-day" group studies the parable carefully, looking for the recurring themes: rebellion, isolation and loneliness, repentance, reconciliation, forgiveness, and resentment. Its members talk about whether they have ever experienced love when they didn't deserve it, or failed to receive love when they thought they deserved it. They make up a story about boys and girls of today including some of the same ideas.

#### Provide for worship and discussion

One of the most important concerns in teaching this story is to help boys and girls understand the nature of God as we know him through Jesus Christ and to develop their own relations with him. The leaders must attempt to bring about conditions that may help this to happen. The group may wish to arrange for a special worship experience in addition to those which come as part of the regular program.

A camp or campfire situation sometimes provides the intimacy in which children are willing to share their experiences of love, forgiveness, repentance, or closeness to God. One group, after a picnic supper and a time of singing, sat quietly while the sun set and then shared the times when they felt God's love was most real to them. Years later those children referred to that moment of deep sharing as important in their lives.

The departmental worship services can hold up before the children persons who have loved without demanding anything in return, persons who have seen the fault in themselves and found God ready to forgive and help them start again. Stories can be used of well-known persons or of persons from one's own town (usually used anonymously).

Worship provides the quiet times when juniors can become aware of God's presence, can seek forgiveness, and can rejoice in the fact of God's help. Guided meditation (questions or statements interspersed with periods of silence), quiet music, and suggestions about the uses of silence help children learn how to use silence creatively.

Another way of getting at the meaning of this story is to discuss with the

children *who God is*. They can begin very early in the sessions with ideas of God, and again at the end of the study; they can talk with parents about their thoughts of God; they can compile a list of ideas other people hold. Out of exploration, the class may wish to further about what the expression "God is love" means.

The teacher's aim will be to go beyond the pat answers that children learn, to get the children to do some real thinking. Such questions as the following may be provocative, and indicate that there are no easy answers: Does the fact that God is love mean he is willing to give anything anybody does? Would he remove the consequences? Does it mean God really doesn't care what we do? Does it mean he is more willing to receive us back after we have done something wrong than if we have never done it? What is the meaning of the older brother's attitude? What does the father's attitude say about God?

#### Make up a different ending

If the father had been a different kind of person, how might the story have ended? Let the group think up some clues for a different ending. These should be told rather than written, since the mechanics of writing stops the spontaneity, even for fifth and sixth-grade children.

#### Make up a class prayer

As a way of reviewing and lifting up the meanings of the story for each child, one Sunday can be spent making up a prayer. As the children call the work that has been done, give enough time for relaxed thinking; they can suggest things to be included in the prayer. The teacher can write as quickly as children have ideas. The prayer can be used in a closing worship service and possibly kept for use later.

#### Make a set of slides

After the class has discussed the story enough so that the sequence of events and some of the meanings are clear, all or a part of the group will enjoy making a set of colored slides for a projector. *How to Make Handmade Lantern Slides*, by G. E. Hamilton, a ten-cent booklet published by the Keystone View Company, Meadville, Pennsylvania, gives complete instructions for preparing the slides.

In preparation for making his slides each child draws a picture at home





The story may be told as a radio script, with children taking the different parts. A tin-can microphone with call-letters and signs add to the realism of the presentation.

Bill Mitcham

that part of the story which he has chosen to illustrate. On the next Sunday, he then traces his drawing on the slide and colors it appropriately with special colored pencils or slide crayons.<sup>2</sup>

A tape-recorded script can be made to go with the slides, making them a sound slide set. As each child finishes his slide, he can work out a narration for it. If there are children who do not care to draw, they can work from the beginning of the activity on the story to accompany the slides. The use of a tape recorder for the narration adds interest and a "professional" touch to the slide set.

#### Evaluate the procedures

Evaluation is an important part of teaching. No guarantee can be given that children in a group with which the suggested procedures are used will become different children. But certainly they will have been exposed to two very important conditions for learning: a warm and responsive relationship with an adult who is "for" them; and a treasury of potential learning experiences from which a child may choose, saying, "This is for me; this I will incorporate into my own life." A further look at the procedures and their relation to each

other may be of help in evaluating the results of their use.

A variety of activities relating to the story of the Prodigal Son have been suggested. Their greatest effectiveness can come only as they are related to each other in a unified, cohesive learning experience, not as scattered, miscellaneous activities.

Basic to a unit of study are the teacher's preparation and his attitude toward the children. His concern in using the story of the Prodigal Son must be to communicate, both through teaching procedures and through personal relations, the meaning of God's love.

Through discussion, picture study, and dramatization, the children become personally involved in the basic story. By recasting and rephrasing the story, they look at it from many angles. In the interviews, in the art and music study, and in the writing of a different ending, a modern version, a prayer, and a narration, the children express in their own ways the meanings of the story. The group discussion and research add a dimension of thoughtful reflection about God and the meaning of his love. The discussion must not be facile or shallow. It will serve its purpose only as the children probe for answers to real questions and "puzzlements" about God's love, pushing beyond facile and shallow talk. Worship can enrich the class sessions and give opportunity to

work for personal relations with God.

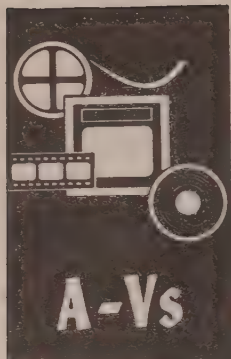
The child has many windows opened to him by use of the suggested procedures. In addition to reading the story of the Prodigal Son in the Bible, he can:

1. Read the story as a radio script.
2. Look at artists' paintings of it.
3. Act it out.
4. Talk about how it felt to be one of the persons in the story.
5. Participate in one of five groups expressing its meanings.
6. Draw a slide for a slide set about it.
7. Take part in a campfire service related to it.
8. Discuss what the story says.
9. Talk about the nature of God as portrayed in it.
10. Listen to stories about persons who have shared the kind of love portrayed in it.
11. Create an individual prayer about it.

Through all of these various windows, a child may develop a new perspective on the meanings of the story of the Prodigal Son. Out of the unified cluster of varied experiences may emerge a new relation to the Father God portrayed there, an experience of reconciliation, and a deeper appreciation of the nature of love. If any of these happen, the teaching effort will have been worth all the time and thought it required.

<sup>2</sup>All the supplies needed for making slides can be secured from the Keystone View Company, Meadville, Pennsylvania.





Prepared by the  
Department of A-V and  
Broadcast Education of the  
National Council of Churches

Address all correspondence to:

DAVBE, NCCUSA  
257 Fourth Ave.  
New York 10, N.Y.

## The News Reel

### Airliner Crash Takes Lives of Three Methodist TV, Radio, and Film Commission Members

The Protestant mass communications field and the Christian Church, as a whole, lost three of its prominent leaders when the plane in which they were traveling to New York crashed and sank in the East River off LaGuardia Airport the night of February 3rd.

Lost in the mishap were the REV. ROYER H. WOODBURN, director of utilization and field service; the REV. W. CARLISLE WALTON, director of TV ministry development; and the REV. WILLIAM A. MEADOWS, director of radio-TV services and training. All three were members of the Methodist TRAFCO staff, in Nashville, Tennessee.

### University of Texas A-V Bureau Announces Set of New Booklets on "How-to-do-it-yourself"

Nine pamphlets dealing with various aspects of self-produced A-V materials and related skills have been published by the Visual Instruction Bureau, University of Texas, Austin 12, Texas. The competence with which they were prepared should make them as useful in the churches as in the public schools for which they were primarily written.

The publications and their titles:

1. *Tear Sheets*, \$1.00
2. *Bulletin Boards*, \$1.00
3. *Felt Boards*, \$1.00
4. *Lettering Techniques*, \$1.00
5. *Using The Consultant*, \$.50
6. *Models For Teaching*, \$1.00
7. *Production Of 2x2" Slides*, \$2.00
8. *The Tape Recorder*, \$2.00

9. *Educational Displays And Exhibits*, ready April 1st.

For quantity discount prices, write the Bureau.

### 1959 NAVA Equipment Directory Now Available; Describes More Than 500 Models with Prices

Probably the most complete volume on current A-V equipment is the latest directory published by the National A-V Association, trade organization of A-V dealers across the country. Specifications, list price, and photo are supplied for each piece included.

Plastic-bound, 8½x11" in size, the book may be obtained from NAVA, Box 337, Fairfax, Va. at \$4.75 (\$4.25 if payment accompanies order).

### United Nations Films in New Distribution Patterns Through Contemporary Films

The 16mm motion pictures produced by the United Nations for general showings are no longer handled by the UN. A newly selected group of titles, chosen for their current and/or historical values, are handled through Contemporary Films (267 W. 25th St., New York 1, N.Y. and 614 Davis St., Evanston, Ill.) and the William M. Dennis Film Libraries, 2506½ W. Seventh St., Los Angeles 5, Calif.

Many of these materials may be found in other educational libraries through-

out the country; the aforementioned have all of them. Write for catalog

### 16th International A-V Conference Leadership Includes Many New Faces; September 6-11; Green Lake Wisconsin

An impressive roster of persons from all corners of the world and all areas the Church is almost complete for 1959 "Green Lake Workshop," as it is commonly called. DR. D. CAMPBELL WYCKOFF, Professor of Christian Education, Princeton Theological Seminary, and REV. WILLIAM F. FORE, director of visual education for the Methodist Board of Missions, comprise the platform team for morning assemblies. Their dialogues "Improving Christian Communication" will be visualized by specialists of the Jam Handy Organization.

An invitation to keynote the event has been sent to STANLEY KRAMER, Academy award-winning independent producer of such theatrical films as "High Noon," "The Caine Mutiny," and "The Defiant Ones." His reply had not been received at press time. Confirmed Conference Chaplain is the REV. OSCAR RUMPF, Professor of Practical Theology at Eden Theological Seminary and author of the new book, *The Use of Audio Visuals in the Church*.

Detailed brochures on the event are available from DAVBE (address above)

## Current Evaluations

(from a nationwide network of interdenominational committees)

### A. D. 29

50-frame filmstrip, color, two scripts (one for adults, the other for children), guide. Produced by the United Church of Christ (E & R Christian Education Press), 1957. Available from UCC Bureaus of A-V Aids and some other denominational film libraries.\* Sale: \$5.50.

The crucifixion and resurrection of Christ are interpreted through glimpses of the disciples. Their immediate despair after Jesus' death upon the cross, their bewilderment and grief, are described and discussed, along with their reassurance and joy on Easter morning. The filmstrip deals more with the reactions of committed persons during the crisis than with historical information, as such.

This approach has been made to the Passion Week experiences in one or two motion pictures but this seems to be the first attempt at it in filmstrip form. Generally speaking, the results are successful. Artwork is excellent and the script leaves enough to the imagination to stimulate active follow-up. Christ is not visualized

\*See Sources section of Audio-Visual Resource Guide for detailed addresses.

at all. The children's script may seem to "gimmicky" to some; the "You Are There" idea is not especially effective and the vocabulary level is too high. In fairness to the producer, it must be said that the piece was made to be used in segments over a number of sessions. For audiences using it in connection with the companion course of study, therefore, discussion could allow for ample clarification of the contents. All in all it is RECOMMENDED as a discussion springboard with junior highs through adults ACCEPTABLE for the same use with juniors (II-A-3 & 4)†

### Aging—A Modern Achievement

30-minute motion picture, b & w. Produced by University of Michigan (Division of Gerontology), 1957. Available from the producer, 1510 Rackham Bldg., Ann Arbor, Mich. Rental: \$3.75.

Charts, graphs, and cartoon visuals illustrate the differences in expected human life spans during the last 100 years. The lengthening of years to live and shortening of hours to work pose a prob-

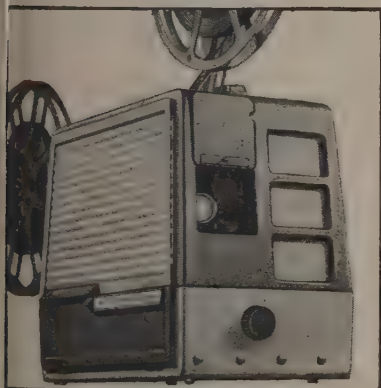
†Indicates subject area or areas used by the Audio-Visual Resource Guide to classify church-related A-V materials. This "standard in its field" gives evaluations of 2,500 motion pictures, sound and silent filmstrips, slides, and recordings, plus other materials. \$10.



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lem for the person nearing retirement age: what to do with the time available?

The information presented is clear and concise, yet little or no help is offered in terms of solutions, which would have made the contents considerably more valuable for church-related audiences. What is said, however, is said well and the apparent datedness of the statistics for 1957 should not weaken the import of the basic trends and their significance.

A cogent comment regarding production might be to ask why the *motion picture* medium was used for a presentation involving so many static visuals. They are carefully executed but could have received adequate reproduction at reduced cost in a filmstrip with recording. In program units dealing with geriatrics, the film would be **RECOMMENDED for the instruction, ACCEPTABLE for the discussion stimulation of adults and leaders**. It is **NOT RECOMMENDED** for general or indiscriminate use with church audiences.

(VII-1)†

### Battle on a Small Planet

94-frame filmstrip, color, with script, 33½ rpm recording. Produced by United Presbyterian Church in the USA (Division of Evangelism), 1958. Available from Presbyterian Distribution Service (156 Fifth Ave., New York 10; 416 S. Franklin St., Chicago 7; 234 McAllister St., San Francisco 2). \* Sale: \$7.50.

A variety of sensory stimuli—stylized art, symbolism, music, sound effects, etc.—are employed in this modernistic treatment of Christianity. Intended for teenage audiences, it seeks to translate Christian faith and theology in terms of contemporary youth culture.

If the reaction of the evaluation committees is any indication, this will be somewhat controversial material. The idea of interpreting a vital matter such as this to the all-important target audience is laudable. Whether or not the implementation of this idea comes off is a matter of opinion. Artwork is striking, to say the least; music is integrated poorly and too often overpowers the continuity. The script tends to ramble, runs overly long in places, as a result, and fails to complement the visuals at hand here and there. On the other hand, the script writer has some profound observations to make concerning the divine-human relationship, and the overall production is a stimulating attempt to offer fundamental concepts in fresh form. After careful previewing, youth workers may consider it **ACCEPTABLE as a discussion springboard with senior highs and young people**.

(II-C; VI-A-2)†

### The Biggest Thing in Middleville

83-frame filmstrip, color, with script, guide, 33½ rpm recording. Produced by the National Council of Churches (Department of the Church and Economic Life), 1958. Available from the producer and denominational film libraries.\* Sale: \$12.50.

When the owner of a small-town man-

ufacturing plant decides to expand and automate his operation, a host of those who would be affected raise serious questions. Will the factory close down during the change-over? Will workers be laid off? Local businessmen, union leaders, employees, their wives, and church leaders voice their concern. In the days that follow, the local pastor discovers the real role of the church in certain economic matters and realizes that it must minister to its entire community in such crisis times. Consequently, the congregation comes to sense its responsibilities in this area—just one of the frontiers on which Christian principles are challenged.

The reminder of responsibility in the everyday life of Christians needs no defense. Unfortunately, the filmstrip oversimplifies the problem. The small town setting would make adaptation for suburban and urban audiences almost essential. The style of art used is ideally suited to the subject matter. Simple and to the point, it succeeds where posed or even documentary photographs might have failed in visualization. Utilization suggestions and additional resource materials are amply covered in the leader's guide. With the adaptation made in areas referred to above, it is **RECOMMENDED for the discussion stimulation and possible motivation tool with older senior highs through adults and leaders**.

(IX-B-7; IV-C-5)†

### Children Who Draw

44-minute motion picture, b & w with color inserts. Produced by Iwanami Films of Japan, 1956. Available from Brandon Films, 200 W. 57th St., New York 19, N.Y.\* Rental: \$22.50.

First graders in a Tokyo school are observed unnoticed by means of telescopic lenses and other camera techniques. Over a nine-month period, their developing personalities, emotions, and needs come to life as the boys and girls translate these developments into a variety of art form expressions. Crayons, finger paint, oil, and clay are employed by the imaginative teacher.

Interestingly enough, the teacher is a man. His handling of the situations encountered (are they *really* different from those in American classrooms?) offers exemplary principles of teacher-pupil relationships as well as of creative craft experiences. General audiences may find the film a bit dull; it moves so leisurely that viewers with minimal interest in the subject might find it overly long. Teachers and parents should find it **RECOMMENDED as an entertaining instructional piece**. Indiscriminate use will weaken if not destroy its potential values with such groups, however. The warmly human documentation centers around the teacher's attempts at indirect counseling. This practice is not treated adequately and viewers must be cautioned against imitating it. All of the intimate sequences nevertheless contain subtle insights into a child's world and the ways in which he perceives that world.

(X-C; D-8)†

### Comenius

50-frame filmstrip, b & w, script, guide. Produced by UNESCO Publication Center, 1958. Available from the producer, 801 Third Ave., New York 22, N.Y.\* Sale: \$3.50.

A wealth of modern teaching methods and world understanding was accumulated by a Moravian clergyman more than 300 years ago. John Amos Comenius, called the "spiritual ancestor" of UNESCO, was the innovator of integrating pictures into educational books.

The validity of his techniques is attested to by the fact that many of them are still considered sound today. The man and his spirit come remarkably alive in this filmstrip. A variety of visuals present the story: photographs, drawings, and woodcuts. Such synthesis may distort some but could interest many others introduced properly. More than a biography, the filmstrip presents a philosophy of education which stresses the learning persons receive through their senses. True, it does not bear directly upon Christian education considerations, but the principles set forth are relevant and significant. For leaders and teachers of advanced units, the tool is **RECOMMENDED as an instructional discussion stimulator**.

(X-C-1; D-5)†

### Cry of the China Seas

28-minute motion picture, color. Released by Cathedral Films, 1958. Available from denominational and other Cathedral film libraries.\* Rental: \$12.00.

The unrelenting march of communism throughout southeast Asia casts a lengthening shadow over the peoples of the Philippines, Korea, Formosa, and Hong Kong. The physical and spiritual toll cannot be measured, but the witness of the Christian Church is being maintained by dedicated missionaries whose primary concern is with the individual people affected. The film's documentation of this epic struggle follows one family and its relocation with government assistance.

This film can meet a host of program needs. Excellent photography, narration, and musical backgrounds make a convincing portrait of Christian concern in contemporary areas of need. The script's inherent realization of man's complete needs is commendable. Unfortunately the writer weakened his piece at two points. The "Christian way" seems to be equated with the "American way" in one statement and the "beat communism" idea almost becomes the *primary* objective for the Church in the areas considered. These points could be clarified by a competent leader, however, and should not discourage use of the film. It is **RECOMMENDED as an instructional, discussional and motivational material with junior highs through adults**.

(V-C-10; VIII-H)†

### Effectiveness of A-V Materials

45-frame filmstrip, color, captions. Produced by Basic Skill Films, 1957. Available from the producer, 1355 Inverness Dr., Pasadena 3, Calif.\* Sale: \$6.75.



Symbolic artwork visualizes an outline of the title subject. It shows that audio-visual tools can make teaching more effective, and discusses a few utilization techniques.

The basic philosophy presented is satisfactory and several valuable points are included: the need for specific goals, importance of re-use, etc. Other equally important considerations are left untouched, however. No mention is made of A-Vs being most effective when used in relationship to other teaching materials, or are the dangers in letting A-Vs carry the whole load outlined. If used in conjunction with its companion, *How to Use Teaching Film*, it could be **ACCEPTABLE** or **instructive discussion stimulation** for **leaders and teachers**. On its own, the filmstrip is of **LIMITED** use in Christian education.

(X-D-5)†

## Finger Painting Methods

8-minute motion picture, color or b & w, guide. Produced by Coronet Films, 1953. Available from university and other educational film libraries.\* Rental rates will vary.

Day-school children of nursery and kindergarten ages are observed while at work under skilled supervision. Necessary materials, methods, and finished samples of the art form are included in the study.

The strong points of the film lie in its concise brevity and attempts at present-

ing actual teaching situations. The rather swift pace of the material and its "cast" weakens these a bit. Detailed information on the most economical materials to use and mention of clothing protection, however, suggest the generally sound handling of the subject. The film is **RECOMMENDED** for the instruction of **leaders and teachers**. Some evaluators consider it valuable for instructing and motivating parents to make this a family art form.

(X-D-8)†

## Francesca

28-minute motion picture, b & w. Produced by Foster Parents' Plan, 1957. Available from Association Films.\* Rental: free loan.

Here is the story of a dark-eyed, sensitive Italian girl who tries to escape the realities of poverty in her dusty village. Unable to attend school because her family is so poor, she is befriended by a lad whose family exists as a result of FPP help. The film follows Francesca's first refusal of assistance through her gentle awakening to friendship and love through the Plan.

Based on actual case histories, it does a craftsmanlike job of telling the sponsor's story—and this sponsor's story is well worth the time. Made by understanding yet proficient hands and minds, the production is **HIGHLY RECOMMENDED** as a promotional and motivational tool with young people through adults. Although primary use would be with per-

sons in a position to participate in the Plan, senior highs and others of the older age levels could deepen their appreciation for *all* of the world's needy and the means for aiding them.

(VIII-H)†

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## Home and Church Songs

Three 45 rpm recordings. Produced by the Disciples of Christ (Bethany Press), 1958. Available from denominational publishing houses.\* Sale: \$3.45 with songbook containing words and music of disc selections, \$2.95 without.

A total of 40 songs intended for children three to six provide more than 32 minutes of recorded musical activity. They deal with God's love, the seasons, Jesus, and the common elements of most children's lives. One segment of songs provides for action and/or games.

While the producing denomination released the album primarily for use within its curriculum, a wider interdenominational market was anticipated. Audio fidelity is satisfactory but the selection of songs and their placement on the records leave something to be desired. The sequence on the discs does not follow that of the supplementary book; the individual pieces are not laid out in "bands," but follow each other without any visible interlude. The choice of songs will be questioned by some. There is often little if any continuity between them, and many of the action ones are not long enough for children to "get into" them. The above remarks indicate the difficulties imminent when considering the album for use within the more or less formal framework of church school classes. In the home, however, parents might well utilize the recordings with benefit. The more relaxed atmosphere would make it simpler to lift out certain songs. Under such conditions or with skilled teachers involved, the materials are **ACCEPTABLE for instructional entertainment with older nursery children and kindergartners.** (VII-H; F, IV-C-12)†

## The House that Hunter Built

30-minute motion picture, b & w. Produced by Family Films and Southern Baptist Convention (Broadman Films), 1958. Available from some denominational and other Family film libraries.\* Rental: \$9.00.

The Shelby Hunter family reflects the life philosophy of the head of the house. Success is measured in terms of social position, family background, and financial security. When the daughter begins dating the son of an immigrant family, her father moves swiftly to forbid it. Only when the daughter defies her parents, loses her life in a bus accident with the youth, and thus causes Hunter to meet the boy's father face to face does he discover the reality of a home's foundation in Christian commitment and practice.

One of the "Living Parable" series, the film interprets the story of the house built upon sand, without making a direct parallel. This idea of present-day application of scriptural precepts is the strongest and most valid form of biblical visualization, in the minds of many Christian educators. All attempts at it are not equally successful but a degree of "failure" is unavoidable in any human arena. This material takes another tragedy story-line and almost brings it off. Most of the actors do a creditable job. Only one scene (the girl's

father physically attacking the boy's) fails completely. The interplay of the two elders, first in their respective homes, second as they meet and understand each other, makes for some provocative dialogue that avoids standard clichés much of the time. With the admission that there is a need for less melodrama and more positive enactment of a virile faith, the committees agree the material is **RECOMMENDED for the discussion stimulation of senior highs through adults.**

(VI-A-3; 2, B-7)†

## How Long the Night

37-minute motion picture, b & w, guide (for use when this material is used in conjunction with "To Your Health" and "Understanding Heart"). Produced by the Methodist Church (Board of Temperance), 1958. Available from Methodist Publishing Houses.\* Rental: \$8.00.

A series of flashbacks illuminate the difficulties of a loving wife with an alcoholic husband. Through guided reading, ministerial counseling, and observation she comes to understand the reasons for his condition. In this instance, childhood insecurities and parental failures contributed much to it. Though the wife develops such an appreciation, however, she cannot find an effective manifestation of her love and understanding.

Don't ever consider using this film for family night or casual Sunday evening showing! It was produced *exclusively* for one type of use and audience, and is **HIGHLY RECOMMENDED for such discussion stimulation of older young people through adults.** No attempt was made to offer a pretty or happy picture. The story-line ends with nothing solved; only the man and his condition have been studied—but studied well. Only black-and-white photography could have been effective. The professional cast receives sensitive direction for the low-key script. For optimum use, ask for the complete packet of materials prepared by the Methodist Board of Temperance. Again, consider using this material in connection with "To Your Health" (AVRG 4th Ed., p. 232) and "Understanding Heart." These two are available from Methodist Publishing Houses, also.

(VI-C-4)†

## The Lady from Philadelphia

58-minute motion picture, b & w. Produced by CBS-Television and released, 1958. Available from Contemporary Films.\* Rental: \$25.00.

When Marian Anderson toured southeast Asia on behalf of the U.S. State Department, more than 5,000,000 people heard her witness through music and the simple, spoken word. Her itinerary of 40,000 miles included the Philippines, Vietnam, Burma, Thailand, Malaya, and India. The film document of this tour features the performance of 14 songs and brief statements on religion and citizenship.

Why are there so few such gems in the human constellation? Miss Anderson's personality and artistry exert a quiet force faithfully captured in sound and

picture. The film is more than strain documentation; it is a loving essay. Though the tour had as its target objective the selling of the American way (whatever that is), but the great singer's simple articulation in words and music of profound truths goes far beyond the narrower purpose. Nothing else needs to be said except that this is **HIGHLY RECOMMENDED inspirational entertainment with seniors through adults, RECOMMENDED for juniors and junior highs.** Imaginative utilization might easily tap potentials for discussion and motivation.

(VIII-1)†

## Let's Try Choral Reading

11-minute motion picture, b & w, guide. Produced by Young America Films, 1957. Available from university and other educational film libraries. Rental rates will vary.

Several choral groups demonstrate the basic principles of the communication medium. The suggestions for more effective performances include choosing a selection appropriate to the age level of the target audience, speaking softly, maintaining proper rhythm, speaking distinctly, and pronouncing correctly.

To the editor's knowledge, this is the first audio-visual material produced on the subject. The growing interest in choral reading among Christian educators, combined with the overall quality of the film, should make for positive results. The presentation is specific, humor is injected naturally, and classroom atmosphere is captured. With minor adaptations, the production could be **RECOMMENDED for the instruction of older juniors through young people as well as their leaders.**

(X-D-10)†

## Mexico: Land of Color and Contrast

16-minute motion picture, color. Produced by Ruby Neubacher Productions, 1956. Available from university and other educational film libraries.\* Rental rates will vary.

Views of present-day Mexico combine history with scenery, and contrast ancient villages with modern Mexico City. Rural scenes of the central highlands include Taxco, the floating gardens of Xochimilco, and other villages. Urban scenes highlight the modernistic new university of Mexico. A continual emphasis is on the country's arts, crafts, and other cultural developments.

Perhaps the major contribution of the material is its accurate concept of the contemporary culture. The modern story may be quite different from the ancient stereotype in many persons' minds. Color photography, script, and narration are competent. The film is **RECOMMENDED for the instruction of juniors through adults.** It offers a wealth of background information for mission studies.

(VIII-B & C)†

## Mounting Pictures

58-frame filmstrip, color, captions. Produced by the University of Texas (Visual Instruction Bureau), 1956. Available from (Continued on page 42)





## THEMES FOR THE MONTH:

Before reading any further, spend some time thinking about the idea of "God in every man" and "the inner light." What do these expressions mean to you: in your own experience, in what you have observed in others, in what you have learned about others, in what you know about Jesus?

Jot down themes for individual services for the month:

1. *God in Us* (referring to the group which will be worshipping together)
2. *God in Others*
3. *Minding the Light*
4. *When Someone Is Unfriendly*
5. *Trusting Each Other*

Under each subject, list appropriate pictures, stories, poems, Bible verses, songs, relevant experiences of the children, and questions asked by them. Many references are given below. How extensive the material is and whether or not it is ultimately used is not too important. The important thing is to think through the meanings of these themes and discover resources to fit them.

## RESOURCE BOOKS:

Review carefully and thoroughly the resource books, noting on your planning sheets the references appropriate for each Sunday. Note especially the items specified here:

*More Children's Worship in the Church School*, Part 1, sections 3 and 4; and Part II.<sup>1</sup> These services of worship were unique. They had tremendous meaning for the children who shared them and could probably not be exactly duplicated by another group with equal effectiveness. Find inspiration in the natural way in which the discussions were conducted. Are there clues here on how to ask questions, how to guide the give-and-take of group conversation, how to use the results immediately or later? Consider with special care the excellent material on light, which will be appropriate for the first service.

*Children's Prayers from Other Lands*, pages 38, 53, 89, 90, 113, 115, 116, and 118.<sup>2</sup>

*As Children Worship*, Part II: "If with all your heart" and "Lord of all" (songs), and "Mute and hushed" (poem).<sup>3</sup>

*Children's Worship in the Church School*, pages 131-138: "I wonder at so many things" and "What makes a city great."

*Sing, Children, Sing*, especially No. 5; also Nos. 25 and 84.<sup>4</sup>

*The Whole World Singing*, Nos. 41, 44, and especially 121.<sup>5</sup>

*Hymns for Primary Worship* (Westminster or Judson), especially Nos. 1, 8, 77, 129, and 143; many others also suitable.

## BIBLE PASSAGES:

The following verses all have meaning for the themes of the month, and the leader may wish to read them all, selecting the ones most appropriate for the group. Note also the additional passages listed below:

<sup>1</sup>*More Children's Worship in the Church School*, Jeanette Perkins Brown. Harper & Brothers.

<sup>2</sup>*Children's Prayers from Other Lands*, Spicer. Association Press.

<sup>3</sup>*As Children Worship*, Jeanette Perkins. Pilgrim Press.

<sup>4</sup>*Children's Worship in the Church School*, Jeanette Perkins. Harper & Brothers.

<sup>5</sup>*Sing, Children, Sing*, Abingdon Press.

*The Whole World Singing*, Thomas. Friendship Press.

ing the ones most appropriate for the group. Note also the additional passages listed below:

Genesis 21:22b and 28:16

Psalms 25:4, 46:10, 119:34, and 133:1

Proverbs 17:17 and 18:24

Matthew 22:37-39 and Mark 9:50

Luke 6:31 and John 13:35

Acts 17:26 and I Corinthians 3:9

Romans 13:10 and Ephesians 4:32a

Hebrews 10:24, 13:6; and Galatians 6:10a

James 4:8a and III John 11b

## POEM:

When Jesus was a growing boy and lived in Galilee,

His days were filled with happiness, as anyone could see.

His heart was filled with joy.

It may have been the meal to pound for making of the bread,

Or working in his father's shop, to learn a trade instead.

But always gladness Jesus found.

At school within the synagogue, tales of the prophets he heard;

And visiting Jerusalem, he sought the wise men's word.

In all he did, came one thing first:

"It is my Father's will to do."

C.C.P.<sup>6</sup>

## THE ORDERS OF SERVICE:

In selecting and arranging specific materials, remember the great versatility of worship resources. A hymn may be sung, but its music may also provide background for meditation. Its words may be a poem, a prayer, or the summary thought of a discussion.

A poem phrase often makes an excellent litany response. Well-chosen poems can set the stage or say in a few words what otherwise would take lengthy explanation. Thoughts suggested in discussion often fit naturally into a simple poem form or meditation sequence. This then becomes a summary of what the group has done, the closing thought, or the bridge from one week to another.

Rather than indicating the meaning or moral of a story, encourage the children to discuss and share their own thoughts.

Plan the services in detail from week to week. (Refer to earlier issues of the *International Journal* for format variations.) Building the series gradually makes it possible to incorporate experiences of individuals and the group, thus reflecting more truly the inner light. This is important.

When planning the services, consider including the following materials:

**PRELUDE** for the month: "If with all your heart"

**CALL TO WORSHIP** for the month: "To this quiet place of worship" (poem) or "Father in heaven" (poem)

## SONGS, STORIES, SCRIPTURE:

1. *God in Us*: "Inside each of us" (meditation). Songs dealing with various kinds of light: star, moon, sun, firefly, Star of Bethlehem. Ecclesiastes 11:7; Psalms 74:16, 17 and 104:19-24; Matthew 5:14a. The story, "The Little Girl with a Light." Question about the story: "What was meant by the 'light' in Elspeth?"

2. *God in Others*: I Corinthians 13:4. The story "Patient Aunt Leal," printed below. Discussion on how the things that people say and do, or fail to say and do,

<sup>6</sup>Published in *Children's Religion*, Pilgrim Press. Used by permission.

## Worship Resources

for May

# Primary Department

by Caroline Cole PINEO\*

## THEME FOR MAY:

*Something of God in Everyone*

## For the leader

The expressions, "God in every man" and "the inner light," are often heard among Quakers (Society of Friends). Though Friends emphasize the feeling of companionship to God, these ideas are not exclusively theirs. Browning expressed them in his poem "Paracelsus." Read "Truth is within ourselves.")

The April services suggested the creative use of silence as essential to "knowing God" and gave examples of the power generated in the lives of people who have listened. Potentially, this is possible for everyone. In every child of God there is something which responds to the God within, whether or not he is aware of it and whether or not it is observable to others. Those who are receptive to God's revelation speak of the "inner light," which guides and directs to new powers and insights. Others see in such persons the qualitative differences that "minding the light" means in daily living. The inner light is in us all, but in varying degree. Understand how this applies to ourselves, to those we love or admire, to those we do not understand, as well as to those we fear or hate: this is the purpose of these services.

Worship has been defined as "worth-ship," a reverent thinking about things of worth. Worship services should provide experiences of worship, not merely information about worship. For this reason it is particularly important that a leader plan the details of sequence and content in the orders of service this month. The following suggestions may be helpful.

\*Editor of Educational Materials for children, American Friends Service Committee, Philadelphia, Pennsylvania.



reflect their inner light and help us to a better understanding of God's ways.

3. *Minding the Light*: The story "Anna and the Speckled Hen," below; the poem, "When Jesus was a growing boy," above. Ask, "Why was Anna's decision a hard one? What hard decisions do we have to make?"

4. *When Someone Is Unfriendly*: The story, "When the Pirates Came to Nantucket," below. Ask, "Would the answer of the Quakers in Nantucket work today?"

5. *Trusting Each Other*: The story, "When Mary Vincent Started a School," below. Ask: "Is it always good to forgive and to trust others?"

## Stories

### PATIENT "AUNT LEAL"

(Suitable for use with the theme, "God in Others")

There was great sadness in the big house on the southern plantation that day, many years ago. The doctors had come to see the little boy, Charles, who was very, very ill. They shook their heads, fearful that he could not get well. They were especially sad because his mother was sick too—too sick to care for him. But "Aunt Leal," the gentle and loving colored nurse, was there.

Day and night she stayed with Charles, doing everything the doctors said, until at last Charles did begin to get better.

"He will live," said the doctor, "but he may never be able to use his arms or legs again. He will probably always be a cripple. Special treatments might help, but . . ."

"Tell me what to do," urged "Aunt Leal" excitedly, "and I will do it." So the doctors showed her what she might do.

Hour after hour and day after day "Aunt Leal" rubbed Charles' crippled legs and arms. She held him while he tried to move them. All the time she urged him to try harder and harder, though he begged to stop. Even when her arms ached from tiredness, she kept rubbing and rubbing.

People said, "It's useless. Why bother? He'll never walk again. You're wasting your time, 'Aunt Leal!'"

But "Aunt Leal" did not stop, and after a long, long time, she began to see a little improvement. At least she thought Charles was a little better.

Finally other people saw change too. "That's no reason to stop," she would say. "I'm sure now he is a little better and that's what counts." "Aunt Leal" kept right on.

Then there came the wonderful day when the doctors smiled and said, "Yes, Charles is really better. Look how he can move his hands a little, and see how he hobbles around! Maybe some day . . ."

"Aunt Leal" and Charles worked harder than ever. The days and years went by, and little by little Charles learned to do the things that all boys like to do. He could walk; he could even run almost as well as his friends. And his hands—what wonderful things he could do with his hands! Charles was studying to be a surgeon.

As a great doctor himself, Charles liked best of all to work with crippled children. "Whenever I have something very difficult to do," he said, "I always think of 'Aunt Leal.' Then it is easier to be patient and to keep on trying harder and harder."

### ANNA AND THE SPECKLED HEN\*

(Suitable for use with the theme, "Minding the Light")

Anna got off and walked beside her bicycle. Her legs were tired from pedaling, even though the ground was flat.

Anna was discouraged, too. Her mother would be disappointed. She might even scold and say that she herself should have gone to the country to bargain for vegetables. But Anna was sure her mother couldn't have done any better. Not even the farmers seemed to have any vegetables left. In fact, there didn't seem to be any vegetables in all Germany. To be sure, Herr Krauss had sold her a few beets, enough for a little soup. That was all.

Suddenly Anna knew she could go no further. She would have to stop to rest. She laid her bicycle on its side, making sure the beets did not spill out of the basket. Then she lay down in the cool grass. Almost immediately she was asleep.

She dreamed of food. All her dreams were about food lately, it seemed. This time she dreamed of carrots the color of gold, steaming hot in cream and butter. Even in her dream, though, she knew this was foolish, for she could not remember having had either cream or butter, not during the war nor since.

Next in her dream there were tomatoes—beautiful red, juicy tomatoes. There was a great pile of them, and Anna was just about to eat one when they disappeared. With a start she awoke. She rolled over and sat up. And there, looking right in her eyes, was a speckled hen. They looked at each other, Anna and the hen.

Suddenly Anna realized that the hen was talking. At least she was clucking.

"Why are you staring at me, you silly thing?" asked Anna. "And making all that noise woke me up," she charged.

"Cu-u-u-t, c-uu-t," said the hen, startled at Anna's cross-sounding voice, and backed away.

It was then that Anna saw the egg lying on the ground! Carefully she picked it up and held it, still warm.

"Oh, you beautiful, beautiful hen!" she exclaimed. "I am sorry I was rude to you. Thank you for this lovely egg." But the speckled hen had walked off, and Anna was left alone with the egg. She felt better now, more rested. She must hurry home so she could give the egg to her mother. Perhaps they could have a very small omelet.

Anna took off the kerchief she wore on her head. Carefully she wrapped the egg in it and laid it tenderly in the basket with the beets. Then she got on her bicycle and started up the road. But suddenly an unhappy thought came into her head. The egg wasn't really hers. It belonged to the owner of the speckled hen. Anna pedaled more and more slowly.

"No," she told herself furiously, "the egg is mine. The hen laid it right beside me when I was asleep." She pedaled on.

"Anyway I don't know who owns the speckled hen," she argued to herself, "and even if I did they wouldn't know I had the egg."

A little white house sat close to the road. "They can't tell a thing," she thought. "The egg is covered up." She began to pedal faster.

But her bicycle seemed to go more

and more slowly. When she got in front of the house, her legs wouldn't any longer. Very slowly she got off and walked up to the house.

"Yes?" asked the young woman who came to the door.

With the dream of the small of fading fast away, Anna said, "Do . . . you own . . . a . . . speckled hen?"

"Why yes," said the young woman. "We do."

Anna unwrapped the scarf from around the egg and handed it to the woman. "Then this is yours," she said.

"Oh thank you," said the woman. "The speckled hen is always wandering off laying her eggs in the most unusual places. She is the last of our hens we do need her eggs for our little . . . He is very ill, you see."

Anna started to leave. The young woman looked troubled. "You have been so kind," she said. "I wish I had something to give you for your basket. There is so little of everything."

"It's all right," said Anna and climbed back on her bicycle. She was anxious now to get away from the white house and the speckled hen and the wonderful egg.

When she got home, Anna told her mother what had happened. She was afraid her mother would scold her for being so late and for bringing home a few beets. She might even be cross because she hadn't kept the egg. But her mother only smoothed Anna's hair and looked at her for a long time, and smiled.

"Then you are not angry with Mother? You do not think I am too young to go to the country to bargain for vegetables?"

"No, Anna," said her mother. "I am just thinking what a fine daughter you have. And when one is so hungry for the time, only a real grown-up could have made such a hard decision as to keep the egg."

### WHEN THE PIRATES CAME TO NANTUCKET

(Suitable for use with the theme, "When Someone Is Unfriendly")

Many years ago a pirate ship entered Nantucket Harbor. The sailors planned to rob people and get as much as they could for themselves.

William Rotch, one of Nantucket's leading men, met the captain of the pirate ship. "Welcome to Nantucket, friend," he said. "I invite you and your friends to come to my house to dinner."

The captain looked surprised, and accepted the invitation.

During dinner they talked of many things in a friendly way. When the meal was over, the captain began to tell his purpose in landing on the island.

"Can you tell me where I should be my work? As you know, I am in command of a pirate ship. Our guns are strong enough to ruin all the important buildings of a town. So it will do people no good to resist us."

"No one will try to stop you," said William. "I do not know a better place to begin than here in my house. I am better able to bear the loss than any else. We have some silver, blank linens, and foods. I will not stop you, will I hurt you?"

The captain was much surprised. He had never before met a man like William. He did not know what to say.

\*Newsletter for Boys and Girls, Ruth Gefvert, American Friends Service Committee. Used by permission.

\*From *The Children's Story Cards*, Anna Pettit Broomell, J. B. Lippincott. Walked by permission.



"Are there other men like you here?" asked, wondering.  
 "There are many better men," answered William.  
 "Show them to me; I cannot believe," said the captain.  
 "When come with me," William courteously invited, "I shall be glad to introduce some of them to you."  
 After several calls, William asked, "Would you care to meet more of our people?"  
 "Thank you, no," replied the captain. "It is hard to believe that there are men as you in the world. I shall never forget Nantucket."  
 When the pirate ship sailed away, it left none of the people's valuable things. The captain and the sailors had found a greater treasure in the friendship and good will of the people of Nantucket.

#### MARY VINCENT STARTED A SCHOOL (Story outline)

Mary Vincent left her home and family to live and work with southern mountain people. It was difficult because the mountain roads were rough for walking and the food was poor. The people were friendly because she dressed and acted differently from them, and because she tried to teach new ways of doing things.  
 She built a log cabin and invited children to come to a class. She taught needle and sewing for girls, and furniture making for boys; she also taught others to can and cook. People began to flock to her.  
 When someone stole nearly everything from the school, Mary Vincent was sad, but she began over again.  
 Someone then burned her house to the ground. Neighbors took her in, and a man said, "I'll help you find the people who did this, and we'll have them put in jail."  
 Mary Vincent said, "No. I did not come to send people to jail; I came to help them. I'll try again."  
 At this time many people helped her: men with the building, women with the sewing and cleaning. No one would take her. When the school was reopened, it was crowded.  
 Also suitable for use with the theme, "When Someone Is Unfriendly."

#### LITTLE CHIEF BILLY-BOY<sup>10</sup> (Synopsis)

In the early days of America, little William Brown lived with his mother on the edge of the settlement in Oneida County, New York. It was a small house, with sunflowers and hollyhocks beside the door. There were fields of corn and potatoes, and a big woods beyond. Deep in the woods lived the Indians, who sometimes came to the Brown's house to visit.  
 The Browns were Quakers, and they invited the Indians to be their friends. They were always glad when an Indian would come in without knocking and, if he was tired, drop on the floor by the fire and sleep or, if he was hungry, help himself to whatever food he saw. Billy-Boy's mother explained that the Indians were not being impolite; it was just a different kind of politeness, that's all. Of all the Indians in the neighborhood,

<sup>10</sup>Ghosts of the Mohawks, Anna L. Curtis. Lorig Press. Used by permission.

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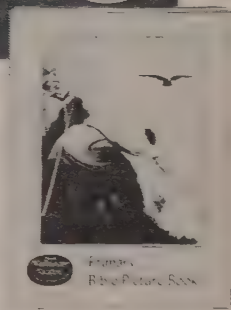
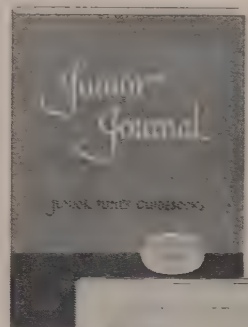
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only the old chief, Han Yerry, was unfriendly to the Browns. Mr. Brown said he would do anything to win him as a friend. The report got back to Han Yerry.

One day the Browns saw the old Indian and his squaw coming from the woods to their house. "You call me friend?" he asked. "Yes," said Mr. Brown. "You want me for your friend?" continued Han Yerry.

"Yes, I do," replied Billy-Boy's father.

"Well then," said the Indian, "I tell you what I want, and I see if you speak true words. My squaw want to take papoose home. We keep him one night and bring him back tomorrow at sunset. If you my friend, you show me."

Billy-Boy's mother was not sure she wanted him to go, but Mr. Brown agreed, saying the boy would have a lot to tell them. Billy-Boy was anxious to get started. Waving goodbye, the two Indians and the little boy disappeared into the woods.

Mrs. Brown was concerned. The rest of the day seemed very quiet and very long, and the next day even longer, as they watched the clock tick away the hours and the sun cross the sky. As the sun began to go down, the Browns stood by their door watching the spot where the three had gone into the woods. Just as the sun sank, Han Yerry and his squaw appeared with Billy-Boy between

them. But it was a different Billy-Boy.

Yesterday the boy had been dressed like a white child, in jacket and trousers of homespun cloth. This boy coming from the woods was a small Indian chief, wearing a suit of soft deerskin, embroidered with porcupine quills. His moccasins bore gay designs of quills. Around his shoulders hung glossy beaver skin, and thrust through his hair was a lone eagle's feather, just like Han Yerry's, held in place by a gay headband.

As he saw his parents, Billy-Boy dropped the hands of his Indian friends and ran at top speed. "See my new clothes!" he shrieked. He hugged them both, then stood off to be admired.

"Oh Mother, I had such a nice time! We've been in the woods almost all day long; and last night I slept on a pile of skins, so nice and warm. And I had deer meat for supper and succotash for breakfast."

By this time the two Indians had come up, smiling.

"Thank you for giving Billy-Boy such a happy time," said Mr. Brown, holding out his hand to Han Yerry. The old chief had never before shaken hands with a white man. Now he did so most cordially. "I know you my friend," he said. "You let me take your boy. You my friend, and I your friend. Always there shall be peace between us."

may be different from his actual work for a child will guard his family even when they do not seem to warrant concern. A child's conduct in class may be his way of asking for the love and help he is not receiving at home. The leader will also be careful not to use examples situations or people easily identifiable as those in the homes of children, if these would in any way embarrass a boy or girl.

## Resource Suggestions

*The World at One in Prayer* is an excellent collection of brief prayers from many countries of the world.<sup>1</sup> Part "Prayers of the People," contains many prayers relating to homes and home activities which would be especially useful during this month. The majority of prayers are simply stated and understandable to children of junior age, making the book a good resource to add to your permanent library.

*The Storyteller in Religious Education* by Jeanette Parkins Brown<sup>2</sup>, is referred to in the third service as the source for story to be used. If possible, you should have a copy of this excellent book in your own worker's library. If you do not have one, check with your local library or bookmobile to borrow a copy. You will find that many librarians welcome suggestions of books to be added to the religious book collection. Naturally, they are not interested in purchasing them unless church school workers show some interest in using them. Ask your community librarian to look over your list of desired resource books and see whether some of these may not be placed in the public library.

People are resources, too. The second Sunday of May is a time when churches give special attention to family life. The service below suggests asking the parents of the junior children to attend the departmental worship service. If you can make copies of prayers and litanies appropriate for use in the home, plan to send some of these home for use in family worship. The children and their families might like to make scrapbooks of worship materials which they find helpful. On a special Sunday, or at some time when families and children are together at church, they might bring the scrapbooks and tell the others about them.

## 1. Families of the Bible

### ADVANCE PREPARATION:

Look through your lesson materials and find references to any families in the Bible with which your juniors are not familiar. Then read through the list suggested below, and decide which of the families from both lists you will want to refer to in the worship service. Using the Scripture indicated, help several of your juniors prepare to tell as many of the stories as you will have time to use in the service. Keep the stories brief, and plan to include in each one the reading of a few key verses from the Bible.

Ask the juniors to bring to church school a list of their families' favorite

# Junior Department

by Gertrude Ann PRIESTER\*

### THEME FOR MAY:

*God's Plan Includes Families*

## For the Leader of Worship

There are times when every teacher despairs at the lack of concern, cooperation, and understanding on the part of the homes from which some of his children come. But it is exactly those very homes that make the greatest demands on any teacher who takes seriously his task of teaching in the church school. Jesus did not say to his disciples, "Go, make disciples of those people whose families will back them up and support them." Neither does he allow us the excuse of thinking that if a child's parents are not interested in the part they play in the child's Christian education, the teacher likewise need bother little about these people.

At this moment you may be for some child his only point of personal contact with the vital kind of discipleship to which Jesus calls people to give their loyalty and their lives. Family problems become the teacher's problems, because they create in the child special needs and

concerns which perhaps only the teacher can fill. You cannot expect to fill the mind of such a child with an understanding of love as Jesus taught it, if his whole being is full of bitterness or hatred or bewilderment over a home situation where he may be experiencing at best a twisted kind of love.

Jesus was concerned about people and the homes in which they lived. He was interested in their troubles and the causes of them. He joined in their happiness and their times of joy. His frequent references to God as a loving Father set forth his conception of the home as a place where children should be introduced to and nourished in the kind of love that comes closer than any other on earth to God's love for all his people.

Since the worship services suggested below are concerned with families, a leader of worship will need to think carefully of what he knows of the families from which the children in the department come. As a child talks about his family and some of the happenings in his home, the leader who has visited there will know the setting of the situation he describes. He will be able to understand what the child is saying. This

\*Curriculum writer and editor, Lansdowne, Pennsylvania.

<sup>1</sup>*The World at One in Prayer*, edited by Daniel Johnson Fleming. Harper and Brothers, publishers.

<sup>2</sup>Pilgrim Press.



... Bible stories, and Bible passages. To make use of these during the ... weeks. You may need to do some ... searching to find some of the ... which do not appear in your ... hymnal or church school hymnal. ... might refer to some of the hymns ... of having them sung, if they are ... the kind you like to use with your ... If time is short, read stanzas of ... as poems or use a refrain or part ... stanza as a response.

## The Service

**PRELUDE:** Chosen from the list of the favorites of the children's families.

**CALL TO WORSHIP:** Suitable Bible verses chosen from those reported by the juniors on their list of favorite Scripture, chosen by members of their families.

**HYMN:** Chosen from the above-mentioned list of favorite hymns. (The group may need to spend some extra time reviewing or learning hymns during this month in order to make good use of the list the children bring from their homes.)

**STORIES:** Told by several juniors. Follow the outlines for stories as listed below, or choose from your own lesson materials other stories which the juniors have been studying.

**First Junior:** Tell briefly the story of Abraham and his family: how they settled in God, and moved all their people and possessions to a strange land which God promised to them if they would obey him (Genesis 12, 13).

**Second junior:** Tell the story of Isaac's family, including the jealousy between Jacob and Esau, and the forgiveness and reconciliation which came later (Genesis 27, 34).

**Third junior:** Tell the story of Joseph and his brothers (Genesis 37, 41-45).

**Fourth junior:** Tell the story of the new families getting ready to leave Egypt under the leadership of Moses (Exodus 13, 14).

**Fifth junior:** Tell the story of Samuel and how his parents had him dedicated to the Temple (1 Samuel 2, 3).

**Sixth junior:** Tell the story of Ruth from the Book of Ruth. (You will not want to make use of all six of these stories during one service. Choose only as many as time and the interest of the juniors permit, depending on how brief you make each story.)

**PRAYER:** "This is my Father's world," No. 7 in *Hymns for Junior Worship*.

**PRAYER:** Use the prayer entitled "A Prayer from the Thirteenth Century," on page 1 of *The World at One in Prayer*, by Fleming. If you do not have access to a collection of prayers, make your own title, asking God's help in learning from the Bible His plans for having people live together in families, sharing responsibilities and happiness.

**SERVICE OF OFFERING**

**CLOSING HYMN AND BENEDICTION**

## We Worship Together

**ADVANCE PREPARATION:** The Festival of the Christian Home (a

part of Christian Family Week) is being celebrated in many churches on this Sunday. Perhaps it has become the custom for your church school to do something special on this day, having the children share with their parents some of the things they have been doing during the past weeks. If this is so, then your worship will be built around whatever theme you are using for your sharing program.

In any case, plan to invite the parents to this Sunday service. You might ask them to come for the opening part of the church school hour and plan to have your worship service at that time. This will allow the adults to attend their own regular classes, following their visit with the juniors. The service suggested below assumes that this plan can be followed. If this is impossible in your situation, you might invite several parents to come and participate in the service.

Whatever plan you follow, be sure the invitations are extended in plenty of time and that they state clearly where and when the parents are to come.

## The Service

**PRELUDE:** Chosen from the list of family favorites and played by a parent.

**CALL TO WORSHIP:** Chosen from the list of family favorites and read by a parent.

**HYMN:** Chosen from the list of family favorites. (If one or more of the parents would be willing to sing one of their favorite hymns as a special number, plan to have them do so at this time.)

**PRAYER:** Use No. 88, "For a Christian Home," from *The World at One in Prayer*. If you do not have access to this book, ask the group to say the Lord's Prayer in unison.

**SCRIPTURE:** Chosen from the list of family favorites and read by several juniors.

**HYMN:** "The Lord's my Shepherd," from *Hymns for Junior Worship* or from your church hymnal, whichever tune is more familiar to the adults present.

**SERVICE OF OFFERING:** (Include a brief report by one of the juniors on any service project your group has been interested in recently.)

**CLOSING HYMN AND BENEDICTION**

(Note: If you are planning to share your class studies, this service could be used as an outline, with your lesson project and materials added or substituted for items above, as you wish.)

## 3. Learning as Families

**ADVANCE PREPARATION:**

Ask several juniors to be ready to report incidents that have happened in their homes in which they have been helped to learn more about some of the ideas listed under "Reports" in the service suggested below. If they prefer, they may tell these in the third person, as if they had happened to someone else. If you found that using stick puppets, as mentioned in a previous service, makes your juniors feel more at ease when they are discussing problems involving their personal feelings and actions, make use of the puppets in the giving of the reports.

## The Service

**PRELUDE:** Chosen from the list of family favorites and played by a junior.

**CALL TO WORSHIP:** Psalm 122:1 (Use a musical version, if your group created one at some earlier time.)

**HYMN:** Favorite hymn of praise.

**REPORTS:**

Tell the group that several juniors are going to describe incidents from home in which they learned something about the real meaning of love and forgiveness, and living together as a family. Remind them that one learns many of the hard things about getting along with people as he lives his daily life with his family, not realizing that he is learning there all the time.

1. A time when a junior had been especially thoughtless, and his parents had shown him special concern and care in spite of his actions.

2. A time when a junior was forgiven.

3. A time when a junior was given another chance after he had done wrong or failed to live up to his promises.

4. A time when a family worked together to do a big job, or when trouble or tragedy struck.

5. A time when a family worshiped together. (Perhaps as a result of some special joy or in time of trouble, or just because they felt like saying "Thank you" to God for something.)

**SERVICE OF OFFERING**

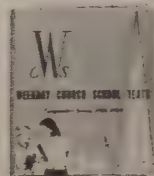
**STORY:**

Tell "Anna and the Speckled Hen," printed with the worship resources for primaries in this issue.

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(Be sure to read, "The Bible in Worship," on page 17.)

## 4. Thanks for Families

### ADVANCE PREPARATION:

If you are working with a worship committee, ask the juniors to prepare a



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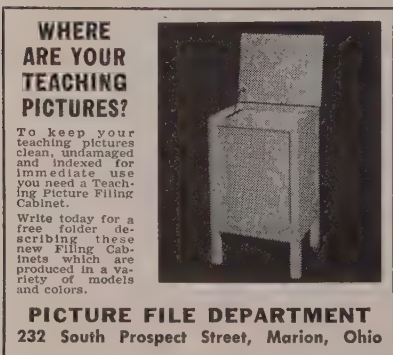
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litany of thanks for families. This could be easily created by asking each child to think of one reason why he is thankful for his own family, and then taking these ideas and weaving them into a litany. The juniors could make up their own response and set it to music, if this activity is a favorite with your group.

If you are not working with a committee of juniors, try to find a way of asking as many members of your group as possible the question faced by the committee: "Why are you thankful that you live in a family?"

If you have children in your group who are living with only one parent, a grandparent, a foster parent, or some other adult substitute, be sure to phrase your question so that every child will be able to answer it. You might ask, "Why are you thankful that you have someone with whom you live who takes care of you?"

Read through the answers to the question, and choose the ideas most generally expressed. From these, you can make up a litany to be used later in your worship service. One such prayer, created from the ideas expressed by a junior department in a vacation church school, is printed in the service below. It may be used as a guide if your group is not familiar with this kind of writing.

## The Service

**PRELUDE:** "All people that on earth do dwell."

**CALL TO WORSHIP:** Chosen from the list of family favorites.

**HYMN:** "All people that on earth do well."

### SCRIPTURE:

These passages may be read by several juniors. Introduce them by saying something like this: "The Bible tells us about many families, some of whom Jesus visited and others that met together as members of the very first Christian churches. Some of the juniors will read from the New Testament about homes like these."

**First junior:** Peter's home, when Jesus visited there and cured Peter's mother-in-law (Matthew 8:14-16).

**Second junior:** Paul visits Priscilla and Aquilla (Acts 18:1-4, 18).

**Third junior:** Paul reminds Timothy of how he learned the Scriptures in his home as a young boy (II Timothy 1:3-5).

### SERVICE OF OFFERING

**LITANY OF THANKS FOR FAMILIES:** (Use

the one written by your group, or substitute the one printed below, or to it some of your own ideas.)

For mothers and fathers who love even when we hurt them,

*Thank you, O God of love. (Response)*  
For brothers and sisters who help to grow up,

*(Response)*  
For homes where we can have good nice clothes, and lots of fun,

*(Response)*  
For work to do so we can share of the load at home,

*(Response)*  
For homes where we can bring friends and know our families will come them,

*(Response)*  
For all the nice things our families for us, even those we don't stop to think about or say "Thank you" for,

*We give you our thanks, O God who Son Jesus taught people how to love we are loved.*

(From a litany prepared from a collection of thoughts expressed by juniors in a vacation church school.)

**HYMN:** Favorite of the juniors.

**CLOSING PRAYER AND BENEDICTION**

## 5. Memorial Day

### ADVANCE PREPARATION:

You might like to give the juniors complete freedom to plan a worship service for this Sunday, following the theme: how good families make good nations. The following service is given as a guide and should be used only if you are able to allow your juniors to plan a service or if they need to follow a guide.

## The Service

**PRELUDE:** A patriotic hymn, such as "America the beautiful," played on some instrument other than a piano, if possible.

**CALL TO WORSHIP:** Psalm 40:5, read by a junior.

**HYMN:** "America the beautiful."

### MEDITATION:

Ask the juniors to think for a moment about the qualities which they have been learning about that make good families. As juniors volunteer to answer this question, ask each one, "How do you think that quality would help to make a nation better and stronger if every family tried to work hard at it?" Close by reading Psalm 90, as paraphrased in the hymn "Our God, our help in ages past."

### PRAYER:

Choose from *The World at One Prayer* several of the brief prayers that speak of national problems or greatness. Otherwise, say a brief prayer asking God's help in remembering to do the things that make for better families: a better people, and hence a better nation. Close by reading together the last verse of "America," or by singing it softly so the words are familiar to the children.

### SERVICE OF OFFERING

**CLOSING HYMN AND BENEDICTION**



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# Junior High Department

by Mary Louise JARDEN\*  
and Virginia CHEESMAN\*

THEME FOR MAY:  
*Churches*

## Introduction

Since the time of the first Christians, believers in Christ have understood it as his will that they should worship him, seeking his will together in the Christian fellowship of the church. In the days of the disciples, this meant meeting in someone's home for prayers and the breaking of bread together, sharing the wonder and joy of their faith in the living Christ. Throughout the church's history, its members have met in places of many kinds: in caves and catacombs and great cathedrals, in mud huts and one-room shacks. But ever they have sought to proclaim Jesus Christ, and his saving love and forgiveness for all men.

Throughout the year, in these suggestions for worship services in the junior high department, we have been thinking about the church at worship. This month the young people's thoughts will be directed specifically to the importance of the church building—the physical structure through which members of the worshiping congregation bear witness to their common allegiance to Christ and his work in the world. In the worship services as outlined for this month, the young people will consider a few of the many kinds of structures which have been made by men for this purpose. The aim of these studies is to give them a sense of the importance of the church building as a place of beauty and order, fit for the worship of God.

The meditations planned for these services should lead young people to a deeper understanding of the church, not as a human institution, but as God's people, called by him to the special purpose of making known his will and his salvation to all mankind.

This theme will be continued next month.

## 1. Our Own Church Building

### PREPARATION:

In preparation for this study, draw on the chalkboard a rough sketch of the floor plan of your own church. The narthex is the lobby, where the people enter; the nave is the body of the church, containing the pews where the congregation sits; the chancel is at the front, with the pulpit, lectern or reading desk, and possibly the

communion table or altar and the choir stalls.

Beside this sketch draw the simple outline of a typical place of worship of the first Christians: a plain, bare room, with a few benches surrounding a table, on which are a loaf of bread and a large cup containing wine—the elements of the Lord's Supper. The table should also have on it a single candle and an open scroll or scrolls, to be read by the leader of the meeting.

Choose one or two young people to interview your minister or a member of your church in order to find out something about the history of your own church building. Tell the young people to be ready to give a three-minute report on what they have learned.

## The Worship Service

CALL TO WORSHIP: "Worship the Lord in the beauty of holiness"

HYMN: "O worship the King, all glorious above"

### PRAYER:

"O Lord God, King of heaven and earth, may it please Thee this day to order and to hallow, to rule and to govern our hearts and our bodies, our thoughts, our words, and our works, according to Thy commandments, that we, being helped by Thee, may here, and for ever and ever, be delivered and saved, through Jesus Christ our Lord. Amen."

*Roman Breviary*

SCRIPTURE: Psalm 92:1-4

A STUDY OF OUR OWN CHURCH BUILDING:  
(Led by an adult)

Explain and compare the two sketches on the chalkboard. Recall the simplicity of the worship of the first Christians, which was yet essentially the same as ours today. (Material for the junior high department in the *International Journal* for September 1958 will help in this discussion.) The order of service consisted of a call to worship, prayer, hymn, explanation of the meaning of Scripture (possibly by reading a letter from a disciple), and partaking by all of the bread and wine to signify Christ's death on the cross.

Now call on the young people who are prepared to tell something about the beginnings of your own church and how the present church building came to be. They should give such information as: Who were the first members? Why did they build the church in this place? How was the money raised to build it? Did the people of the church do any of the work themselves? How did they come to build it according to this particular plan and architectural style?

### WHY BUILD CHURCHES?

Ask the young people, "Why do you suppose people feel it is important to build churches?" Suggest that many people think they can worship God just

as well by themselves in the wood watching a beautiful sunset out doors as in the church building. "do you think the people who built church felt it was so important Christians to come together to worship and praise God in a beautiful church such as ours? Why did they feel it important to have a church somewhere their children and others could learn about Jesus and the Bible?"

Let the young people turn in the Bibles to Matthew 16:13-18. The foundation of the church is the "Rock." Peter's confession of faith in Christ. The church is a fellowship of believers in Christ who are not ashamed to be known as Christians. The work of our own church, as of all churches, is to proclaim the gospel of Jesus Christ by preaching and teaching, and by individual personal obedience to his will. As members of the church, we are called on by Christ to support the church in its work as it proclaims Christ and love and forgiveness to all, and as we try to follow his commandment of love by serving others in the community and in the world.

Christians worship in many different kinds of churches. Throughout the month we are going to learn in our worship services about a few of these churches, some of them very different from our own. We will hear the stories of how each church came to be, of the work it does, and of the people who worship in it. These stories should help us to understand better the importance of our own church in its work and worship, as together with all the Christian churches of the world, we are the Church of Jesus Christ.

A CLOSING HYMN: "Ye servants of God, your Master proclaim"

## 2. The Cathedral

### PREPARATION:

It will be interesting, though not necessary, to have for this session a picture of one of the great cathedrals built in the Middle Ages and still standing. Such a picture might be found in a book in your local public library. Ask your librarian to help you.

## The Worship Service

HYMN: "All glory laud and honor"

SCRIPTURE: Psalm 24

### DISCUSSION:

Take a few moments to show a picture of the cathedral, if you have one, and to let the young people tell anything they may have learned in school or church school about the cathedrals of the Middle Ages. Some of them may have traveled in Europe and seen a cathedral. Then tell the following story:

### STORY:

#### PETER'S CATHEDRAL

Far, far up in the bell tower of the great cathedral, the bells rang out strong, true, and clear.

Peter hummed with the sound of the bells: "Come to worship—Come to worship." He put down his chisel and looked up at the master to whom he was apprenticed. His master nodded.

"Yes, we must get started. The bells have been ringing for several minutes now, and we would not want to be late."

All over Peter's village, in other homes and shops, a similar scene was repeated.

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obedience to the summons, men, women, and children wrapped themselves in their warmest cloaks against cold and set out on the long climb to their great cathedral church. In this town, at the turn of the twelfth century, was typical of many such cathedral towns in Europe, with its streets nestled like chicks beneath the cathedral's tall shadow.

At a man in that little procession of churchgoers but felt the gentle shadow of the cathedral in his own personal life. Every man and boy in the town had a hand in its building; their fathers had laid its great foundation.

He could remember the great day when the bells had been hung in the ringing tower. Peter's father had been one of those who had climbed high up to the great cathedral tower to set the bells in place. Peter would never forget his own terror and his pride as he reached the men high, high up. Nor could he forget his joy the first time he heard the bells ring. It had been like angel voices to him, pure and sweet, as if they were singing: "Praise God—Praise God."

Whenever Peter came into the cathedral nave, he felt as if he were entering a great forest. As his eyes became accustomed to the dimness, he began to look for the familiar figures carved in stone around the altar. A fish: he knew that was the symbol which stood for the name of Jesus Christ. Over the altar he traced out the two Greek letters, Alpha and Omega. None of the villagers could read, but the priest had told them the meaning of those symbols. They meant "the Beginning" and "the End"; that God reigned in all of life, from the very beginning of the world to all eternity. And all knew the meaning of the cross: it was to remind them of how Jesus loved us so much that he suffered agony and death on a cross for our sakes, that our sins might be forgiven.

The little candles on the altar gleamed. Through the stained-glass windows, the colored panes that some of the villagers' hands had set, the sunlight made light patterns on the bare stone floor.

Peter and the others knelt to pray. They knew why their hands had labored those years, and the hands of their fathers before them. Their labor was for God. They had built for him a great cathedral which would last for hundreds of years, majestic and beautiful as human hands could make it—to give God the honor and glory that belonged to him.

Up in the tower the bells still rang out to all around to hear: *Praise God—Praise God—Praise God.*

CLOSING HYMN: "Praise to the Lord, the almighty, the king of creation"

Soldiers of Christ, arise,  
And put your armor on,  
Strong in the strength which  
God supplies

Through his eternal Son.

SCRIPTURE: Ephesians 4:1-6

HYMN: "Ancient of days, who sittest throned in glory"

MEDITATION:

(Begin by recalling last week's story about the building of the cathedral, in which all the people had a part. Introduce this week's story by saying that, in our studies of churches, we are going to move forward almost as far as we can, to the immediate present—to about three years ago in modern America. Continue by telling the following story, taken from "Young Parents Build a Church," an article by James W. Hoffmann.)

#### YOUNG PARENTS BUILD A CHURCH

"We didn't know what we were letting ourselves in for."

The admission comes from Edwin Allan, a civil engineer who was one of a four-family group that decided, four years ago, to build a Presbyterian church in Richfield, Minnesota. But he laughs when he says it. And his eagerness to talk about Hope Presbyterian Church and its 800-member church school—of which Mr. Allan is superintendent—proves that he doesn't regret an hour or a dollar that he put into the building of this new congregation. The 203 charter members who organized the church a year later in 1954 feel the same way, and their warm affection for a church with no history or traditions is soon caught by new members as they come into the congregation.

Richfield is overwhelmingly a young people's community; there are twenty times as many children of kindergarten age as of high-school age. The average family income is \$4,860 per year, and most fathers feel that they have not yet attained their peak earning power. The recreations of Richfield people are not lavish: housewives get together for a coffee break twice a day, TV and the movies are the usual entertainments, and the favorite vacation is a swimming-fishing trip to one of Minnesota's famous ten thousand lakes.

As Pastor Roberts says, "They have no garages; there's little carpeting on the floors, no dining rooms in most houses, and no fancy silver and china in any—but before they save for these things, they are giving to the church."

People in Richfield don't think of this as "sacrifice," and most are tongue-tied when asked why they do it. "Why, we have no choice," one housewife said simply. "We can either have a few comforts and pleasures we'd like, or we can have a church. So naturally the comforts and pleasures have to wait."

In 1956 a man canceled his plan to make an addition to his house when he realized that the church needed an addition more desperately.

And when everything hinged on squeezing out enough money (to add to a National Missions loan) to complete their church building, the men closed the gap by doing much costly labor themselves. Minnesota winters are merciless; one man, working on the arches when the temperature was ten degrees below, stayed too long. In spite of the scarf around his head, covering all but his eyes, his nose was frozen.

During the three most hectic periods of the congregation's short history—organizing, building the basic church structure, and the expansion that doubled the sanctuary and tripled the church school—men often worked, their wives say, almost as many hours for their church as for their jobs. Now that things have simmered down a bit, Richfield Presbyterians look back on those days with deep satisfaction.

One young mother tried to explain the way she felt: "Three years ago we never dreamed we'd be helping to build a church. Yet now we've done it, and I think we'll always remember this as the most glorious experience of our lives. There's something about building a congregation of people that you know will still be here, teaching God's word in Richfield to generation after generation of children, long after Don and I are gone—well, I guess I just can't put it into words, but it's the most wonderful thing that could ever happen to us."

#### 4. Man and God in the City

HYMN: "Where cross the crowded ways of life"

SCRIPTURE: I Corinthians 13

PRAYER:

"O Lord, who art as the shadow of a great rock in a weary land, who beholdest Thy weak creatures, weary of labor, weary of pleasure, weary of hope deferred, weary of self, in Thine abundant compassion and unutterable tenderness, bring us, we pray Thee, unto Thy rest. Amen."

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#### Young Parents Build a Church

CALL TO WORSHIP:

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## MEDITATION:

### THE CHURCH DOWNTOWN

A book that is called *Man and God in the City* gives the stories of some churches that are far from the peace and quiet of a great cathedral or the happy buzz of suburban life. These are churches that stand in the very heart of the city, where traffic rattles and jerks, where the only playground is the street, and the only place to call home is a crowded tenement room. On one such city church the author of the book tells of seeing a sign which read: "The Church exists for those outside it." The book goes on to tell of some city churches whose people truly believe this. One such church is the First Church of the Brethren in Baltimore. The members of this church

gave money to buy a house in the worst slum area—to renovate and establish a center to which the people of the neighborhood can come for advice and counsel, for information and help in repairing their own homes and caring for their families and personal needs.

Another church he tells of is a Lutheran church in the inner city area of Chicago that was once attended by many important and wealthy people. As the neighborhood changed, the important and wealthy people moved away. But the church stayed, and is now offering a program for the neighborhood seven days in the week.<sup>2</sup>

<sup>2</sup>From *Man and God in the City*, by Kenneth D. Miller, Friendship Press, 1954.

That a downtown church can really reach its people is evidenced by the famous Ginza Church in Tokyo, Japan—the world's largest city. The Reverend Isamu Ukai is the pastor. Every Tuesday morning he holds a Bible study and prayer meeting for the workers in the area. A breakfast of hot noodles follows.

An American who attended the breakfast tells of some of the people whom he met: "A mother . . . a retired manufacturer of neckties . . . a clerk in a judicial office, the owner of a food shop, the cashier of a restaurant . . . They call the cook boss, and she sits with them to enjoy it . . . The membership is no more than eight hundred."

## QUESTIONS FOR DISCUSSION:

What do you think of the sign D. Miller tells of seeing on the city church "The Church exists for those outside it"? What does this mean? What does Christ call the Church to do? How can we as members of the Church help our church to reach in love to "outsiders"? (Let the young people suggest ways, such as Giving our money to the church; trying to obey Christ's will in actions of love toward all those we encounter in our daily lives.)

CLOSING HYMN: "The Church's one foundation"

## 5. A Refugee Church in Hong Kong

HYMN: "All people that on earth do dwell"

SCRIPTURE: Matthew 9:35-38

## PRAYER:

O God of peace, who hast taught us that in returning and rest we shall be saved in quietness and in confidence shall be our strength: By the might of Thy Spirit lift us, we pray Thee, to Thy presence where we may be still and know that Thou art God; through Jesus Christ our Lord. Amen."

THE BOOK OF COMMON WORSHIP

HYMN: "Fairest Lord Jesus"

## MEDITATION:

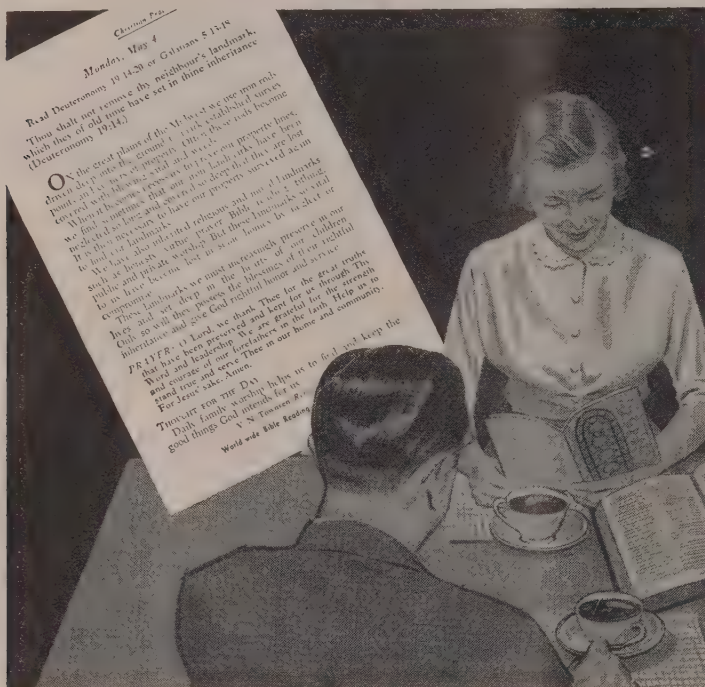
### THE CHURCH OF THE REFUGEES

This is the story of the most crowded place in all the world—a city where thousands of people live in temporary homes, shacks that cling to the steep hillside; where whole families live in what we could call "bed space," and others sleep on roof tops or sidewalks. This is in the city of refugees, Hong Kong.

The story is told by a Christian worker there of a college graduate, one of the refugees, who had not had a real job in years. One day someone offered him a half-day's work. He was so overcome with surprise and joy that he burst into tears, running away in shame that others should see his tears.

In this city of refugees there is a Christian church. It is held in a single, tiny rented room. Its membership is three hundred and forty persons. On a day when babies are baptized, there is a procession of tiny black bobbing heads pushing through the crowded room. On New Year's Day (the traditional day of joy in China) mothers give their

<sup>2</sup>From a letter by Miss Alice Grube, in Osaka, Japan, to the Commission of Ecumenical Mission and Relations of the United Presbyterian Church in the U.S.A.



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then bright red church envelopes, which go a few precious coins. Children put the envelopes into the velvet offering bag. Many of these envelopes do not know when there will be more coins.

These "new" Christians, many have returned and are in exile because of their faith in Christ. Many will never see their Chinese homeland again. For them, Christ is everything.

Case-work center in the church is to help a few of these people in desperate need, to find them work, a place to live, and to keep up their faith for the future. The money for this center comes largely through the funds of the Great Hour of Sharing. Many of them have given to this fund through their own church.

Sunday after Sunday these Christians come to worship in this tiny, inadequate space—so unlike what we would think of as a church. But together these Chinese Christians are the church, proclaiming through all their want and hardship praise and grateful thanksgiving to God, and joyful assurance of his continuing love and care for them.

#### DISCUSSION:

Discuss what it must mean to the people of Hong Kong to have a church of their own. How can we help people such as these to have their own church? Talk about One Great Hour of Sharing program. Ask your minister for information, or write to the National Council of Churches for information and literature.

CLOSING HYMN: "In Christ there is no east or west"

struction, and the same responsive phrase is repeated four or five times. Usually the final summary prayer is read in unison. A litany is perhaps the easiest kind of prayer for a group or committee to work on together.

*Writing a Hymn.* Although this is the most difficult form of prayer to write, young people can do it very effectively. Each year the UCYM and the Hymn Society of America cooperate in sponsoring a contest for new hymns on the Youth Week theme.

An article that appeared in the December 1958 *Journal*, "Young People Learn Church Music," and the worship resources for February (in the January *Journal*) will prove helpful to you.

If a member of your group likes to write poetry and it comes easy to him, the assignment may be given to that person. If, on the other hand, no one finds it easy, you may wish to concentrate on meaningful blank verse that fits a standard hymn meter. A good way to begin is to write an additional verse to a familiar hymn. Since a new hymn is suggested for Pentecost, you may wish to use the metrical pattern for "I love thy kingdom, Lord" or "The church's one foundation." A hymn with a repeating phrase, such as "When morning gilds the skies," is easy to add verses to.

Although the above suggestions call for effort and sustained interest, the result—even if not perfect—will be very rewarding.

(Note: The *International Journal* is co-sponsoring a contest for hymns on Christian education. See the announcement on page 17 of this issue.)

## Senior High and Young People's Departments

by Betty Jane and J. Martin BAILEY\*

#### THEME FOR MAY:

*Using Original Resources*

### For the Worship Committee:

As you have used these resources in recent months, your committee will have gained an increased understanding and appreciation of the use of hymns and prayers in worship. This month the resources deal with the use of original material.

Much satisfaction and a feeling of being close to God await you if you will spend some time writing your own prayers, litanies, and even hymns.

It is important that you set high standards for your material, however. It is easy to fall into the ruts of sentimentality and doggerel. Trite expressions can lead their way into your prayers, and poems or hymns may suffer from an oversimplification of the rhyme. Be careful lest your prayers be abrupt, incomplete, or disjointed. Hymns frequently are overly repetitious or have overdrawn parallelism.

You can guard against these things if you will base your worship materials on high and worth-while thoughts and, if it seems comfortable to you, use the language constructions that are unique to prayer.

In the resources for the Sundays of May printed below, it is suggested that you write prayers for Trinity Sunday (May 24) and for Rural Life Sunday (May 3). You will want to begin work early on the hymn for Pentecost (May 7), the litany for the Festival of the

Christian Home (May 10), and the litany for Memorial Sunday (May 31).

*Writing a Prayer.* It may seem too obvious to mention, but prayer is conversation with God and should be directed to God. Sometimes prayers become a list of announcements which seem to tell God everything the person or group is doing. Prayers should not express an opinion or be used for instruction.

Some of the elements that may be appropriately included in prayer are: adoration (expression of love for God), penitence or confession (request for forgiveness), thanksgiving, petition (asking God for guidance and help), intercession (asking God to care for others), and praise.

Prayers need not include all of these elements, but if you use several of them your prayers will be more complete and more thoughtfully created. (See the worship resources for January, which appeared in the December *Journal*.) In preparing prayers for the two services listed below, the Scripture lesson and suggested hymns may help you to get started.

*Writing a Litany.* A litany may be described as a responsive prayer in which the leader reads sentence prayers and the congregation responds with an appropriate phrase such as: "We beseech thee to hear us, good Lord," or "We praise thee, our Father." Other forms of response might be: "We thank thee, God." "We worship thee, we praise thee, we magnify thy holy name," "Forgive us, Lord."

Litanies are usually parallel in con-

### 1. First Sunday in May — Rural Life Sunday

(You may use this order of worship for each of the other Sundays of this month, making changes as you wish and using the resources listed.)

#### TO THE WORSHIP COMMITTEE:

If you live in a city, you may never have heard of Rural Life Sunday before. But now that city and country boundaries often become obliterated by the growth of suburbs and small towns, we all need to understand better the relation of the farmer to the city dweller, the small-town resident to the apartment-house resident.

The resources below will help you prepare a service of worship around this celebration. If you live in a "town-and-country" area, you may wish to add to this service a dedication of your Lord's Acre projects or a dedication of the seed which you, as young people, will sow.

#### CALL TO WORSHIP:

Come, and let us return unto the Lord; let us follow on to know him; his going forth is sure as the morning, and he shall come unto us as the rain, as the latter rain that waters the earth.

#### SUGGESTED HYMNS:

"All beautiful the march of days"  
"We plow the fields and scatter"  
"Praise to God, immortal praise"  
"This is my father's world"

\*Mrs. Bailey is part-time field worker for the Board of Christian Education of the Evangelical and Reformed Church. Mr. Bailey is business manager for the *Journal*.



"God of the earth, the sky, the sea"

SUGGESTED SCRIPTURE PASSAGES: Deuteronomy 8:1-20, 26:1-6; Matthew 6:25-34, 18:10-14

#### PRAYER:

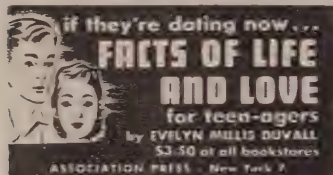
A member of your group might write a short prayer for use at this time. It can include thankfulness for the products of the earth and its resources, for the constancy of the seasons, petitions for better use of the earth's resources, and intercession for those who share in creation by sowing and reaping.

#### MEDITATION:

It is not enough to sow and harvest land as if it were an inexhaustible resource. As Christians, we believe that the land is one of God's gifts to us and that, in making use of it, we share in God's creation. We must then be good stewards of this land which is not truly ours, caring for it, replenishing it, and returning a part of it to God. But, most of all, we must treat the land with love. The following poem is adapted from I Corinthians 13.

#### A FARMER'S ODE TO THE HOLY EARTH

Though I farm with the skill of the finest of nature's husbandmen, and love not the holy earth, I am become a farmer just earning a living—one unconscious of the Divine in my vocation.



And though I raise the best in orchard, field, and flock; and though I have the keenest understanding of modern agriculture; and though I have all tools and money so as to overcome the most stubborn obstacles to crop raising, and have not love of the soil, my soul is not fed.

Love of the holy earth does not shut out modern methods, neither does it seek to exploit them for personal gain and prestige; is not easily discouraged; does not brood over possessions and advertised luxuries; rejoices not in others' helplessness and its own good fortune, but rejoices in that which is genuine and true.

When I fail to see God's will for the future of his holy earth, then I must be rededicated, for I know but little and I serve imperfectly. But when I find in farming "A Way of Life," that which is unworthy of a husbandman of God shall be done away.

When I was a young man I dreamed great dreams for my farm home. I allowed my love of this family farm to take on holiness in my young mind. Now I know that the blessing of God is upon it and that I am responsible to him for it.

Even in this twentieth century I see agriculture as a way of life very dimly. Some day this will grow and I shall see it clearly. Now only a few see God's hand, but then it shall be known as God knows it.

Now abideth faith in the skilled hand, hope in the constancy of creation, love of the holy earth, these three; but the greatest of these is love of God's holy earth.

KENNETH A. ROADARMEL

#### LITANY FOR RURAL LIFE SUNDAY:

**Leader:** We beseech thee to bless O Lord God; and that it may please to bless all those who sow the seed reap the harvests of the world;

**Response:** We beseech thee to bless O Lord.

**Leader:** That it please thee to bless those who service and repair the chimes, that they fail not at plant time;

**Response:** (As above)

**Leader:** That thy pastors so minister among the people that they instill the hearts of all who labor a sense of the worth of their toil;

**Response:** (As above)

**Leader:** That it may please thee bless the homes and home life of country districts, that they may be peaceful and happy abiding places for the children that shall come to them;

**Response:** (As above)

**Leader:** That people living in country districts may realize the great part they may play in the church's work in the world and consecrate themselves to worship and service of their fellow men

**Response:** (As above)

**OFFERING:** Proverbs 3:9

**HYMN OF DEDICATION:** (See list of hymns above)

**BENEDICTION:** Hebrews 13:20

## 2. Second Sunday in May – Festival of the Christian Home

**CALL TO WORSHIP:** Psalm 145:18

**SUGGESTED HYMNS:**

"O Thou, whose feet have climbed life's hill"

"From homes of quiet peace"

"For the beauty of the earth"

**SUGGESTED SCRIPTURES** Colossians 3:1-25; Mark 10:2-9; Proverbs 31:10-26-31; I Timothy 1:1-6, 13, 14

#### PRAYER:

It is suggested that the prayer today be in the form of a litany written in advance by one or more members of your group. It could begin with a number of things in his home life for which a person would be thankful and continue with areas in which forgiveness is needed. Information on writing litany is found in the introduction above.

**MEDITATION:** "Jesus at Home"

When we think of Jesus growing up in his home, we often think of a solitary child, learning from his mother, helping his father in the carpenter shop, and playing with other children in the field. It is hard to think of him as exposed to the rough-and-tumble kind of family life which many of us lead. But the Bible tells us he was one of many children, and that he learned about the trials and tribulations of home life in his first hand.

To begin with, he probably lived in a house of one or at the most two rooms and there were at least six other children. The family was undoubtedly quiet.

<sup>1</sup>Town and Country Church, June 1944. Used by permission.

<sup>2</sup>Order of worship for Rural Life Sunday 1959, by E. W. Mueller. Adapted with permission.

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and everyone must have had to hard to make ends meet. When in life, Jesus talked of sewing a patch on an old garment, he must recalled those days in which his clothes bore many a patch. When told of the woman who searched for a lost coin, he must have recalled the for every bit of money in such a

the oldest child, Jesus must have to do a lot of baby-sitting at home, it was here that he developed his for children and his ability to make children feel at ease with him. He had opportunity to observe Mary, his mother, and later did much to point up importance of women. Considering near slavery in which many women of his time were held, Jesus' regard for women was almost reverent.

Undoubtedly, Jesus' home was religious and many festivals and feasts were celebrated there, for in his ministry he showed a great joy at attending weddings and other celebrations. Where in his home and shop could Jesus have learned so to love and honor his mother, Joseph, that he taught us to think of God as a father?

Jesus must have valued his home, for he remained there for thirty years. He lived with the love, the worries, the jealousies, and the reconciliations which a home can have, even as you and I live with them. When our home life becomes bogged down, we can remember that Jesus lived through this sort of thing before us and that, through sympathy and forgiveness, he grew "in wisdom and stature and in favor with God and man."

—B. J. B.

### Third Sunday in May — Pentecost

CALL TO WORSHIP: Isaiah 40:31

HYMNS:

It is suggested that one of your group write an appropriate hymn for this occasion. It can be on the subject of the Church, the unity of the Church, or on the Holy Spirit. If this person cannot compose an entire hymn, he might write one or two additional stanzas to a known hymn. "I love thy kingdom, Lord" would be an appropriate hymn to which to add stanzas, and it has a simple rhythm which is easy to copy. Additional hymns which would be appropriate for this service are "Spirit of God, descend upon my heart," "Christ is made the sure foundation," and "Holy Spirit, truth divine."

SCRIPTURE: Acts 2:1-4

PRAYER:

"God of all peace and consolation, who didst gloriously fulfill the great promise of the gospel by sending down the Holy Spirit on the day of Pentecost to establish the Church as the house of his continual presence and power among men; mercifully grant unto us, we beseech thee, this same gift of the Spirit, O renew . . . [and] refresh . . . our souls; to be over us and around us like the light and dew of heaven, and to be in us evermore as a well of water springing up into everlasting life; through Jesus Christ our Lord. Amen"

MEDITATION: "The Light through the X-ray"

Besides being celebrated as the birth-

day of the Church, Pentecost is a day when Christians around the world remember that they are "members one of another." As we heard in the Scripture lesson for today, the disciples "were all together in one place" and were all inspired by the Holy Spirit "when the day of Pentecost had come." Each year at Pentecost the president of the World Council of Churches calls on the churches to pray for Christian unity. A story in a new booklet, significantly called *Everywhere* describes this growing spirit of fellowship and unity among the churches:

"High on a hill in northeast France stands an old convent, its crumbling walls poised above the rolling plains of Alsace-Lorraine. The convent has belonged to a Protestant family since the French Revolution, in the last decade of the eighteenth century. Recently it was purchased by the Lutheran Church of Alsace, which plans to convert it into an institute or conference center for retreats and other kinds of church gatherings. During a recent summer the convent was the site of an ecumenical work camp.

"To this work camp came young people from various racial, national, class, and church backgrounds. Their first job was to tear down an old barn that was beyond repair. In the process of getting down the heavy timbers, one of the campers had his foot pinned beneath a large beam. Thinking some bones might have been broken, the camp leader took him to the nearby village for an X-ray.

"Fortunately the X-ray showed no fracture, and when he left, the camper was given the X-ray picture, or transparency. He limped back to the anxiously awaiting camp. The campers received the news with joy and in high spirits took possession of the X-ray picture. They immediately nailed it to the middle bar of the window in the camp, so that it might have maximum viewing.

"The X-ray of an American foot became a camp souvenir. The sun shining through the window every morning made the bony structure outstandingly clear. Before long the X-ray had a deeper meaning. For the camp maintained that it was a picture of the ecumenical movement. The toe bones, held to the metatarsal, came together at the ankle bone, symbolically picturing the movement of the churches toward a closer unity today.

"This story of the X-ray illustrates one of the chief purposes of the ecumenical work camps: to provide a united witness to the Christian gospel. The campers are always representative of different churches, nations, and races thus demonstrating in miniature God's Household of Faith."

BENEDICTION: Ephesians 3:20,21

### 4. Fourth Sunday in May — Trinity Sunday

CALL TO WORSHIP: Isaiah 6:3

HYMNS: "Holy, holy, holy" and the following new hymn written by a young person:

<sup>3</sup>Book of Common Order, Church of Scotland, Oxford University Press, Edinburgh, Scotland.

<sup>3</sup>Rowena Ferguson, *Everywhere*, Friendship Press, New York, N.Y. Used with permission.

O FATHER, SON, AND HOLY SPIRIT, HEAR (10, 10, 10, 10. Hymn tunes: *Ellers* or *Toulon*)

O Father, Son and Holy Spirit, hear; Thou who dost know our doubting and our grief.

Grant the petition of each heart sincere: "Lord, I believe; help thou mine unbelief."

Should faith in Christ's redemption fall away;

And fear devour, and doubt come like a thief

To steal our peace and joy, help each to pray:

"Lord, I believe; help thou mine unbelief."

Our Father, from pride's bondage set us free.

Since any man of sinners might be chief; Humble our souls that each may cry to thee:

"Lord, I believe; help thou mine unbelief."

Dear Son of God, who in Gethsemane Didst hear our burdens, finding no relief;

Destroy temptation's power and hear each plea:

"Lord, I believe; help thou mine unbelief."

O Holy Spirit, grace bestow that we May grow in faith, though years of life be brief—

Till faith shall lead to sight, our prayer shall be:

"Lord, I believe; help thou mine unbelief."

JAMES BOERINGER<sup>3</sup>

SCRIPTURE: John 4:21-26; Ephesians 1:3, 4, 11-14

PRAYER:

This would be an appropriate Sunday to use a prayer written by a member of your group. It could include thoughts about the thankfulness we feel when we consider God in the various aspects of Creator, Son, and Holy Spirit, and petitions for greater faith.

MEDITATION:

#### BELIEVING THE UNBELIEVABLE

A hymn is primarily a prayer to God. But because the lyrics are so easily memorized and because, like any form of music, the melodies awaken emotions within us, hymns have been credited with being one of the most important textbooks of the faith. Hymns are like the Bible in this respect.

For many Christians, the first explanations of the mystery of the Holy Trinity come in Reginald Heber's familiar "Holy, Holy, Holy." Like other good hymns, it puts phrases like "perfect in power, in love and purity" forever on our lips.

A new youth hymn that is destined to convey an understanding of the Trinity is James Boeringer's "O Father, Son, and Holy Spirit, Hear" (printed above). Written for the celebration of Youth Week in 1958, this hymn reminds us of the words of the disciple who doubted in the midst of belief. So great a mystery is the love of God for us that we can hardly believe what we know in faith.

One stanza of this hymn, which was the first choice in a nation-wide contest, is addressed to each of the persons in the

<sup>3</sup>Copyright by Hymn Society of America. Used with permission.



Trinity. Another is addressed to the God-in-Three.

Nowhere in the hymn is the prayer for faith more eloquent than in the fourth stanza, addressed to the "Dear Son of God." Here is a reflection of Christ in the Garden of Gethsemane, where, in his hour of trial, even the Son of God faced moments of doubt. Seeing the cross before him, Jesus is said to have sweated great drops of blood and prayed that he might not have to drink the cup of suffering. How like the disciple's "I believe, help thou mine unbelief" was Christ's "Nevertheless, not my will but thine be done."

As we sing this hymn, let it be our prayer that in these days of our youth we may grow in faith and believe the unbelievable.

J. M. B.

BENEDICTION: II Corinthians 13:14

## 5. Fifth Sunday in May — Memorial Sunday

### CALL TO WORSHIP:

Let us now praise famous men, and our fathers in their generations. The Lord apportioned to them great glory . . . and their name lives to all generations.

### SUGGESTED HYMNS:

"For all the saints who from their labors rest"

"Now praise we great and famous men"

"God of our fathers, whose almighty hand"

"God save America"

"O beautiful for spacious skies"

SUGGESTED SCRIPTURE PASSAGES: Psalm 46; Ecclesiasticus (Sirach) 44:1-7

### PRAYER:

It is suggested that the prayer for today be an original litany based on the hymn "Now praise we great and famous men" or some theme appropriate to Memorial Day. This hymn is based on the second Scripture listed above, found in the Apocrypha. This is a section found between the Old and New Testaments in some new translations of the Bible. Your pastor can help you find it if you wish.

### MEDITATION: "Witness of a Postman"

Although Memorial Day is set aside as a time to honor the nation's heroes and

especially those who have died, it is also appropriate to recognize those whose deeds of love and mercy have made the world a better place in which to live. This is the story of such a person:

"He was a postman, and war was not his game. Yet during World War II he was sent from his home, in a village at the foot of Mount Fuji to Guadalcanal, to fight with Japanese troops.

"When Americans attacked, the Japanese were greatly outnumbered. In retreat, the postman escaped to the jungle with a few of his friends. One by one, they succumbed to hunger and disease.

"The last survivor, the young Japanese lay on the ground ill and starving. He heard the sound of footsteps approaching through the brush, and a moment later three armed soldiers stood over him. Too weak to raise his hands in surrender, he waited for the vicious thrust that would end his life.

"One of the soldiers knelt beside him, and he heard an amazing word: 'Friend.' Strong arms lifted him, and he lost consciousness with the word 'friend' still ringing in his ears.

"Many days later he found himself in a hospital bed in New Zealand. He was a prisoner of war, but he was kindly treated, and a chaplain visited him every day. Before his release, he became a Christian.

"After he returned home, he led his family to Christianity. When he acquired a house, he dedicated it with a candle-light service and made it available for the prayer meetings of his rural church. His daily witness has been best described by those who speak of him as 'the mailman who delivers the gospel along with the mail.'"

\*Christian World Facts, 1958-59, Friendship Press, used by permission.

## A-V's in Christian Education

(Continued from page 28)

the producer, Austin 12, Texas.\* Sale: \$4.00.

Illustrated are ways of mounting visuals for display, opaque projection, filing, and student use. Materials used, steps in the process, and means of protecting the finished products are discussed.

There is little doubt that actual workshop practice is the most effective single way to present such a subject; but if that is not possible or if a competent introduction is desired, this material can fill the bill. The visuals are modernistic and simple; the principles are proven and easily assimilated. The only weakness is a tendency to cover too much in too short a time. This is relatively minor, however, and the filmstrip is RECOMMENDED for the introductory instruction of, ACCEPTABLE as

a substitute for the real thing with, le  
ers and teachers.

(X-D-5)†

## North American Neighbors

24-minute motion picture, color b & w. Produced by the National Council of Churches (Broadcasting and Film Commission), 1958. Available from nominal and other BFC film libraries.\* Rental: \$12.00 color, \$8.00 b & w.

What has the Church done in the continental neighborhood from Alaska's to the Caribbean's tropical islands? number of ministries exist among illiterate, diseased, ignorant, helpless hungry, and homeless. Furthermore, the continuance depends upon the ongoing concern of those North American Christians who are able to share.

Much of the photographic beauty will be lost unless the color print is used. The camera work is smooth, with artistic employment of optical transitions enhancing the visual effect. Unfortunately, the direction has been somewhat shackled by the demands of the production committee. an attempt to touch most if not all characteristic locales of "North American Neighbors," the film treats each much too superficially. Why must we try to squeeze so many decades into so few minutes? With this general criticism out of the way, one can still point up a number of strengths. What has been condensed, less than one-half hour is informative and interdenominational. Most of the sequences seem down-to-earth and realistic. The factual aspect is developed almost to the degree that emotional involvement is omitted entirely. In some circles, this constitutes a decided value. All in all, the film is RECOMMENDED as an instructional tool with older junior highs through adults provided adequate introduction and follow-up are prepared.

(V-B)†

## Our Friend the Atom

50-minute motion picture, color. Produced by Walt Disney Productions, 1958. Available from Association Films and other Disney film libraries.\* Rental: \$16.00.

Live action and animation visualize the story of the atom and its potential for peace and progress. From the first guesses of Democritus to the latest successes of contemporary scientists, the film traces a historical sequence, culminating with challenge of the responsibilities inherent in civilization's powerful new tool.

Many are the critics of Disney's sugar coated approach to scientific matter, yet those who measure learning cite innumerable instances in which people come away from such a film with an appreciable grasp of the subject when other visual approaches have failed. "Our Friend . . ." receives the classic Disney touch with superb professional polish. The implications of the atomic age are no skirted nor shirked; the possibilities of vocations in the field are explored in detail. In other words, it is HIGHLY RECOMMENDED for the instructive and motivational entertainment of junior high through adults.

(VIII-F; VI-D-2)†

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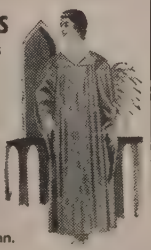
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## large family

*Continued from page 1)*

family. The relations of husband and wife, both before and after the children are in the home, become the basis for family life, whether there is one child or there are twenty. But a family of from four to six children makes possible a richer and more complex set of relations.

The biblical faith is lived out when David finds a Jonathan in the neighborhood, when a Ruth discovers her husband's Naomi is a wonder-person, when an Abraham and his Sarah rejoice in their first child. This biblical faith, if it is lived out in the family, becomes the opportunity for many kinds of biblical teaching. Time after time, there are ethical decisions to be faced. Along the way, children and parents face together the problem of handling money, of stealing, of cheating, of boy-girl associations, of coming to take responsibility for their decisions. Character is forged daily by parental example and partly by parental guidance, but in the large family the stand parents take is reinforced by the other children.

The biblical faith not only deals with the formation of character, it also interprets the meaning of life. It is the Bible that we turn when a parent or grandparent dies, when there is suffering and illness, when there are bad feelings or broken relations. Christ becomes not only a teacher and example but the Redeemer, when we see that he is the turning point in history. But I do not believe that the verbalizing of this faith in Christ is of much help until it is tied in with the intimate relations in home and church, and it is this that is essential in either a small or large family. If the members of the family can say of each member, "Christ died for him (her)," the Christian faith is at work in that home.

## Vacation school in the inner city

*Continued from page 16)*

Men's choir was formed to sing at the Sunday services. Stories, talks by visiting missionaries, and visual materials helped the children learn about Christianity throughout the world. Snacks were served in the middle of the morning in kindergarten and primary children, which gave an opportunity to teach the children to say grace before meals and to encourage them in this habit at home.

The director and one or two sub-

stitute teachers were always available during the morning session to help in case of emergency, to dispense additional materials as needed, and to do other chores.

After lunch, the staff had time to evaluate the morning session, plan for the following day's program, discuss any problems, and procure additional materials. Teachers were also given some free time every afternoon or evening for study and recreation.

Additional group activities in the afternoon or evening included swimming, picnics and outings, and free play in the public park. Some outings were planned for a particular class, others for an entire department. Visits to parks and other places of interest in the city took the children away from their drab environment and gave the teachers an opportunity to get to know their pupils better and to talk with them informally about what was being studied. For example, one afternoon a kindergarten class went out to look for butterflies. This experience became important for them in learning about God, "who made the birds, bees, and butterflies." A visit to the zoo stimulated further conversation about the things God had made.

## The leaders evaluate the school

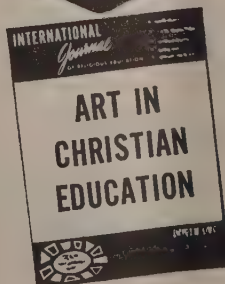
Vacation school closed with an evening program for parents and an all-school picnic the following Sunday. That left one week before the opening of the church camp in which to evaluate the vacation school program.

The consensus of opinion was that the program had been very worth while. The director reported a total enrollment of ninety, with a high average attendance. The staff particularly liked the feature of correlated recreational activities and field trips. Although there were many suggestions for improving the schedule and the equipment, on the whole teachers felt that the school had been effective and that they had learned a great deal from the children. The director felt that the time and effort spent in recruiting the staff had been an important factor in the success of the venture.

Despite the considerable expense of operating an all-day vacation school—in this case actually a conservative sum, in view of what was offered—everyone agreed that the money had been well spent, and that this project should be continued as a regular part of the Plymouth Christian Youth Center's community service program.

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Because of the expensive color plates and black-and-white engravings, this issue probably cannot be reprinted. Use the handy coupon now to be sure your church has sufficient copies of "Art in Christian Education" for all teachers, leaders, staff members, and interested parents.

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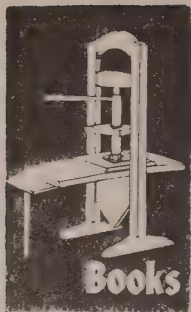
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## Books off the Press

### Prayer That Prevails

By G. Ray Jordan. New York, The Macmillan Company, 1958. \$3.00.

"Prayer that prevails" is the kind of prayer that sustains Christian living. Every act, every word, every thought, is a prayer of some kind, according to the author. Everyone who prays can practice prayer in a manner and with such an attitude that his prayers serve as a guide and support for just and noble living. In the broad sense, every person prays with every act of his conduct and with every thought of his mind.

Dr. Jordan deals with various areas of prayer in corresponding chapters of the book and indicates these areas by intriguing titles: "Why We Pray," "How We Pray," "When We Pray," "For What We Pray," and "To Whom We Pray." Each of these chapters is subdivided into interesting categories as the author unfolds his thesis.

One of the unusual features of this book is its profuse illustrations and the wide span of living they demonstrate. Illustrations are drawn from literature and life, from biography and the Bible, from our country and abroad, from persons engaged in Christian living and some living by other faiths. These illustrations are short and elucidate the points the author is trying to stress. In fact, they are so brief and numerous that it is sometimes difficult for the reader to keep the author's main point clearly in mind.

The author, G. Ray Jordan, is Professor of Homilectics at the Candler School of Theology, Emory University, Atlanta, Georgia. He is a prolific writer, having written sixteen books. Seven of his last eight have been Book Club selections. *Prayer That Prevails* will take its place along with his other books as helpful and inspiring material for Christian living.

J. EDWARD LANTZ

### The Varieties of Religious Experience

By William James. New York, New American Library, 1958. 50c.

This classic by William James is now available in paperback with a new introduction by Jacques Barzun, who points out that "His [James'] categories have become standard in the study of religions and indeed have passed into common speech."

A rereading of this work always provokes a critical reevaluation of our programs and some searching questions as to how we are reaching those about us with the message of the gospel.

WILLIAM GENNE

### The National Geographic Magazine, December 1958

Published by the National Geographic Society, Washington, D. C.; 140 pp. Single copy \$1.00.

Misguided as was the attempt to recapture an empty tomb, the Crusades nevertheless served to acquaint Europeans with the fact that Bible lands were real. This contributed to the intellectual awakening of Europe, and ultimately to the Reformation. There is a sense in which this issue of the *National Geographic* may perform the same function for twentieth-century Americans.

Three articles, all of them lavishly illustrated, are based on Bible lands. Two of them are primarily geographical, one is historical. The worship of Poseidon, god of the sea, flourished at biblical Corinth. "The Aegean Isles: Poseidon's Playground" is replete with references to Greek history and mythology. Its special interest for students of the Bible lies in the fact that the author and his companions "followed generally St. Paul's route as charted in the Book of Acts," sailed past the island of Patmos (Revelation 1:9), and finally put in at Corinth. A ten-color map shows the region bordering the Aegean.

"Geographical Twins a World Apart" describes the strikingly similar terrain of Utah and Palestine. Both have rivers named Jordan. Both Jordans end in great salt lakes. Both lakes are below the level of the sea. Vegetation, mineral products, and human occupations in the two regions have many similarities. The author, a Mormon, finds a parallel also between the entrance of the Hebrews into the Promised Land and the coming of Joseph Smith's followers to Utah.

"The Men Who Hid the Dead Sea Scrolls" is an archaeologist's reconstruction, aided by the work of an imaginative artist, of those whose library, hidden in caves in the Jordan valley, has but recently come to light. The author's conclusion that "The Dead Sea Scrolls give us a new understanding of the climate into which Jesus was born" is nearer to the truth than his introductory statement that the manuscripts are "profoundly affecting scholarly understanding of Biblical texts."

J. CARTER SWAIM

### Worshipping God at church

By Florence B. Lee. Philadelphia, Judson Press, 1958. 160 pp. \$2.60.

This is one of the cooperatively developed texts for weekday church schools. Mrs. Lee has done an exceptionally good job in providing a basic guide for teachers in helping boys and girls in the fifth and sixth grades to understand better what is meant by worship.

She shows how children can be helped

to broaden their understanding of differences among places of worship and to appreciate the importance of church, whether it be small and plain or large and ornate.

The author's use of Scripture, musical religious art, stories, and prayers will help a child to understand and appreciate the service of worship used in his church, regardless of his denomination or affiliation.

The attractive pupil's book, printed in two colors, has additional material that will interest and challenge children, as well as deepen their understanding of worship.

MOLLIE F. STAB

### Encyclopedia for Church Group Leaders

Edited by Lee J. Gable. New York, Association Press, 1959. 633 pp. \$7.95.

The editor and publisher of this book have rendered a valuable service by bringing together from books and magazines some of the most helpful chapters and articles in recent Christian educational literature.

There are four major Parts, on "Basic Truths for Church Group Leaders," "Some Basic Questions About Christian Nurture," "Ways of Working with Church Groups," and "Administering the Educational Program." Each Part contains several selections from writings of leaders in Christian education.

Though no book of this kind, even of this size, can include all of the important contributions to Christian educational literature, this volume does give a comprehensive picture of what leads in the field are saying. The editor has to read widely in order to bring together such an excellent selection of material. There are twenty-two subsections with well over a hundred selections, covering subjects from theology to the practical and how ideas in Christian education.

Most of the chapters are within the comprehension of lay workers, yet the book will be an excellent resource aid for professional leaders. The book will be useful in leadership schools, as a reference in local church libraries and public libraries, and in college and seminary studies.

VIRGIL E. FOSTER

### The Church: The Gifted and the Retarded Child

By Charles F. Kemp. St. Louis, Mo., The Bethany Press, 1957. 199 pp. \$3.50.

Churches are slowly awakening to the fact that they have seriously neglected persons who are physically handicapped, emotionally disturbed, unusually gifted, or mentally retarded. This book is rendering a helpful service in giving information about what churches can do for two of these groups: the gifted and the mentally retarded.

With regard to gifted persons, it has generally been assumed that they can look out for themselves and need no special attention. Yet this assumption



resulted in a great waste of talent. Children and young people with extremely high IQ's need different educational opportunities from others. If forced to the general mold, they often get discouraged and seek productivity and achievement in occupations calling for only a portion of their talents. By providing special opportunities within its program to meet their needs, a church can help to identify and motivate these gifted persons.

Public concern for the special needs of the mentally retarded is relatively recent. The first private institution for mentally retarded children in the United States was started in 1848, but it was not until 1950 that the National Association for Retarded Children was formed. While a few churches are now developing ministry suited to the needs of mentally retarded children, many more churches

should strive to meet this challenge. According to Mr. Kemp, from 1 to 2 per cent of our children and young people are severely retarded, and from 20 to 25 per cent are sufficiently slow in learning to merit special consideration in the church program.

Through its clear interpretation of the facts concerning the gifted and mentally retarded, this book will be of help to any church that seeks to understand these persons and minister to them and their families.

VIRGIL E. FOSTER

## How to Build a Church Choir

By Charles H. Heaton. St. Louis, Mo., The Bethany Press, 1958. 63 pp. \$1.00.

Originally planned for small church choirs, this book will also be helpful to

directors of larger choirs. It is a clear summarizing of ideas, gathered from many sources, which have proved their worth.

Subjects discussed include recruiting, organizing, and training the choir, with thought given to music, and morale, and worship values. The chapter on "Recognition of the Choir" might well be read by all ministers and music committees, and be talked about in congregations.

This book is easy to read and to follow. It should help musicians in our churches raise their sights by leading to the development of happier as well as more efficient choirs, and of services at once more artistic, more joyous, and more devout.

PHILIP S. WATTERS

## With Happy Voices

MARY CROCKETT NORFLEET. Parents and teachers will enjoy using this book again and again with children ages 4-8 because it combines entertainment with guidance in Christian growth. Each of these 60 stories for prayertime is followed by one or more Bible verses and a short prayer. Other aids to family worship at the end of the book include table prayers and nine easy-to-sing hymns. With 36 charming illustrations. \$3.00

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W. TALIAFERRO THOMPSON'S second book on Christian family living (already published, *An Adventure in Love*) discusses fathers as parents, children's basic drives, discipline problems, and religion in the home.

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## Christian Marriage Today

By Mario Colacci. Minneapolis, Augsburg Publishing House, 1958. 182 pp. \$3.50.

This is a very helpful book for a pastor or other counselor who is faced with a case involving a Protestant-Roman Catholic marriage. It is probably too scholarly for any but the more advanced lay couples, but as a reference tool on the counselor's shelf it provides an abundance of detailed information on practically every aspect of this type of marriage.

The book includes statements from both Roman Catholic and Protestant (largely Lutheran and Reformed) teachings on marriage and the special problems of mixed marriages. It also includes a thirty-page chapter summarizing the basic theological differences between Roman Catholicism and Evangelical Protestantism which affect the total outlook of persons in all areas of life. Sources are well documented, and there is an ample bibliography.

Dr. Colacci, who was born in Italy and trained in the Roman Church, attaining his doctorate in theology, is at present

ordained in the Lutheran Church and teaching at the Augsburg Theological Seminary. His volume is a source of accurate, authentic teachings of the Christian Church on the subject of marriage.

WILLIAM H. GENNE

## Old Testament Portraits

By Kendrick Strong. Philadelphia, Pa., The Christian Education Press, 1958. 179 pp. \$3.50.

The relevance of the Old Testament to our times is strikingly presented in this lively book of interpretive biographies. Fourteen arresting characters strut before us, with their evil and their good, their wisdom and their folly, ranging from Adam to Jonah. Suddenly alive, they stare us in the face.

The style is usually lofty, but sudden transitions to speech such as *delights* a men's Bible class are deliberate and often effective:

"Old Noah had to stand alone. He could turn to none of his friends or neighbors. The weight of loneliness was an additional strain on his loyalty. Yet he steadfastly followed the instructions God had given him about ark-building, 'come hell or high water.'"

This book should bring life to many old bones and make them "rise again." It is filled with keen insights.

PHILIP S. WATTERS

## Marx Meets Christ

By Frank Wilson Price. Philadelphia, Pa., Westminster Press, 1957. 176 pp. \$3.50.

A splendid comparison of the inevitable conflict that arises when the ideologies of Christ and Marx confront each other. The author shows how the one relies on coercive power to impose its will, the other on inner truth and spiritual power. Christ would transform the world by changing human motivation; Marx would organize the proletariat behind a program and then usher in the "kingdom by force, now!"

Dr. Price knows at first hand the fierce bigotry of Communism as a fanatical faith, having lived in China and felt its full effect for three and a half years. The book is well arranged for study groups that might like to pursue this subject seriously.

STILES LESSLY

## Speech in the Pulpit

By P. E. Sangster. New York, N.Y. Philosophical Library, 1958. 84 pp. \$2.

A preacher may be ever so well trained in all other respects, but his sermons still be ineffective if he fails to give to the matter of speech. In twelve chapters this author deals with such elements as breathing, tone, sound, manner, and imagination. He gives attention to the deliverance of prayers, notice of Scripture reading, and talks to children. There is a foreword by Dr. Leslie Weatherhead.

STILES LESSLY

## The Manhood of the Master

By Harry Emerson Fosdick. New York, N.Y., Association Press, 1958. 175 pp. \$2.

First published in 1913, this book of meditations and readings has now come out in a new printing, and a happy feature is the new introduction by the author. It was Dr. Fosdick's original purpose to "describe the basic qualities of the Master's character." The fact that a new printing has been called for testifies to the enduring value of the book.

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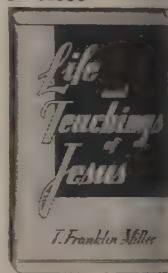
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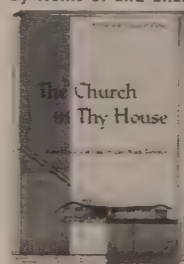
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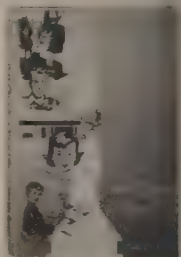
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## Annual Meeting of Division of Christian Education "One of the Best"

NEW YORK, N.Y.—The weather was terrible. Fog held up air travel, and passengers headed for Omaha found themselves shunted to Denver or left waiting at LaGuardia Field in New York. The highways were dangerously icy. Sleet and snow delayed the trains. The tornadoes in St. Louis caused grave apprehension. Yet most of the people headed for the Annual Meeting of the Division of Christian Education in Omaha arrived here. Slithering through snowy streets from one hotel to another, to churches, and back to hotels, they managed to take part in the many fascinating activities that went on from February 7 to 12. "Dare We Live in the Household of God?" was the theme for the Annual Meeting. In many of the general meetings and programs of the associated sections there was a reaching for a deeper understanding of life in the household of God. The Children's Work Section and the Weekday Religious Education Section met jointly much of the time to hear a series of four addresses by Dr. Daniel A. Prescott, Director of the Institute for Child Study, University of Maryland. In these lectures Dr. Prescott interpreted research which provides an understanding of children, and the implications of this research for the church.

Members of the Youth Work Section were led in a deep exploration of the theme in a series of five addresses by Dr. Jess Snyder, of Chicago Theological Seminary, and two addresses by Dr. Markus Barth of the University of Chicago Federated Theological Faculties.

Regional Denominational Executives heard a series of three addresses on the general subject "Children in the Household of God," by Dr. Mary Alice Jones. Four sections met jointly on Thursday to learn about "Designs for the Christian Education of Adults," including the programs carried on by the Protestant Episcopal Church, the Methodist Church, the Southern Baptist Church, as well as "The Diana Plan" and the missionary education program.

The largest section was that of local church directors of Christian education, numbering some 600 persons. Following meetings of seven denominational groups

of directors, the section met on Monday. Many of its members later attended meetings of other sections in which they held associate membership.

The theme of the meeting was most vividly presented at the Mass Meeting on Tuesday evening, held in cooperation with the Omaha Council of Churches. A dramatic worship service, "The Household of God," written by Jay Buell under commission by the committee in charge, was presented at the Civic Auditorium to a large and appreciative audience. It was directed by Robert Seaver of Union Theological Seminary, with lighting directed

years of service. Before the Mass Meeting that evening, there were dinners for those with special interest in church and agency relations, audio-visuals, religion and public education, and religious drama.

The Division Fellowship Luncheon on Wednesday was held jointly at the Paxton Hotel and the Fontenelle Hotel, the same program being presented in both places through a closed telephone circuit. This program recognized the twenty-fifth anniversary of the founding of the United Christian Youth Movement and traced its history through the years.

The various associated sections held fellowship dinners on Wednesday evening, either separately or with one or two others. These dinners were held in churches throughout the city, and many interesting programs were reported. On Thursday there was a "Summertime Activities Luncheon," giving special attention to church programs for children and youth during the summer.

Throughout the week there was much use of audio-visual methods, and this was climaxed in the closing joint meeting on Thursday evening. Professor John Bachman of Union Theological Seminary demonstrated the use of audio-visual resources in the ministry of the churches. He used film clips, a television kineoscope, a taped recording of part of a play, slides, and an overhead projector.

The exhibit of "Great Art for Christian Education," arranged by the *International Journal*, met with great interest and appreciation. Over one hundred reproductions of great paintings were exhibited, through the cooperation of many leading galleries, publishers, and dealers, at the Sheraton-Fontenelle Hotel. Visitors, hundreds of them, came from early morning

by Arthur Risser of the University of Wichita. The cast was made up of members of the staff of the Commission on General Christian Education and the Commission on Missionary Education. The Omaha University choir and a group of dancers from the university added greatly to the general effect. Through dramatic episodes and symbolic movement, the problems and tensions of today's world were highlighted, making evident the difficulties facing the church in its mission.

There were many special luncheons and dinners. On Tuesday, the World Council of Christian Education and Sunday School Association honored Dean Luther A. Weigle upon his retirement as chairman of this Association after thirty



Rehearsal of the final scene in the new dramatization, "The Household of God," presented at the Annual Meeting in Omaha on February 10. The dancers are from Omaha University. The others in the cast are staff members of the Division.





Virgil Foster, editor, Gerald Knoff, and Walter Daniels compare February cover with reproduction of "Starry Night" at Journal's art exhibit in Omaha.

until late evening. Many came again and again. The special February issue on "Art in Christian Education" was mentioned frequently, both in private and by the speakers, and was referred to often as making an outstanding contribution to the churches in a new field. The thirty-fifth anniversary of the *International Journal* was given a special place in the program of the Executive Board on Thursday.

Much business was carried on during

the week by small official groups. The Commission on General Christian Education approved a list of twenty-one projects designed to improve Christian education in this country. These included new conferences and consultations, courses of study, surveys and research projects, filmstrips, manuals and handbooks. The Commission also voted to establish a new Family Life Section on an experimental basis, to meet next year.

New chairmen elected for the sections for the year 1959-60 are as follows:

**Administration and Leadership:** The REV. CLARENCE GILBERT, Philadelphia, Pa., director of church school administration, American Baptist Convention

**Adult Work:** MISS LOUANNA ROACH, Richmond, Va., special field representative, adult work, Presbyterian Church, U.S.A.

**Children's Work:** MISS MARY E. SPESARD, Elgin, Ill., director of children's work, Church of the Brethren

**City Executives:** The REV. GLEN S. SUTTON, Elgin, Ill., executive secretary, Elgin Council of Churches; Methodist Church

**Directors:** The REV. PHILIP REIKOW, Lansing, Mich., associate minister; United Church of Christ

**Editors:** DR. A. STAUFFER CURRY, Elgin, Ill., editor, church school publications, Church of the Brethren

**Missionary Education:** The REV. THEODORE S. HORVATH, Boston, Mass., associate

executive secretary, Missions Council of Congregational Christian

**National Denominational Executives:** The REV. GEORGE O. TAYLOR, Indianapolis, Ind., executive secretary, Division of Christian Education, Disciples of Christ; International Convention

**Pastors:** The REV. JAMES PARRISH, Columbus, Ohio; National Baptist Convention

**Professors and Research:** PROF. L. RENCE C. LITTLE, University of Pittsburgh; Methodist Church

**Publishers:** CAMERON D. DEANS, Richmond, Va., general manager, Publication Division, Presbyterian Church, U.S.A.

**Regional Executives:** The REV. EDWARD BRUCE, Washington, Pa., state director of Christian education, Disciples of Christ

**State Executives:** The REV. ORVILLE HEPLER, Huron, S.D., Council of Churches executive secretary; Congregational Christian

**Weekday Religious Education:** MISS JEANNETTE GRIMME, Findlay, Ohio, weekday teacher; Methodist Church

**Youth Work:** The REV. ROBERT MILLER, Winnetka, Ill., minister to youth, United Presbyterian Church, U.S.A.

The Division of Christian Education will hold its next meeting in St. Louis, Mo., Feb. 12-18, 1960.

## New Disciples Director of Campus Christian Life

INDIANAPOLIS, Ind.—MR. ROBERT HUBER, director of the Campus Christian foundation at Indiana University, Bloomington, will take up duties April first as national director of campus Christian life for Disciples of Christ churches. This program assists some 197 organizations of college students, 160 centers that work with Christian church students and faculty Bible Chairs at state universities. Mr. Huber will also direct training programs and conferences. He succeeds DR. PERRY ROSSMAN who resigned to become director of the New Haven Disciple House of the Center and associate professor at Yale Divinity School, New Haven, Connecticut.

## Correction

In the February issue, page 42, there was an error in the listing under "Book Reviews." Mrs. Young's two articles on "Art in the Classroom" appeared in *Findings* (not *Tidings*), magazine of the Department of Christian Education, Protestant Episcopal Church, 28 Havemeyer Place, Greenwich, Connecticut. Mrs. Young's articles were in the November and December 1958 issues of this attractive magazine.

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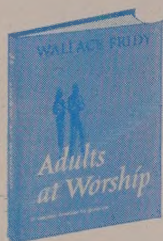
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